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The Living Church

VOL. XXXIX. MILWAUKEE, WISCONSIN.—JUNE 20, 1908. NO. 8

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The Magazines

THE *Nineteenth Century and After* for May has papers of special interest to English people. The article on "Shelley *Contra Mundum*," by Nicholson; Chene's "Decline of the Kingdom of Judah," and Mrs. Margoliouth's reply to Mrs. Massie's "Protection of Women," are of wider interest. Mallock also has an interesting article on "Persuasive Socialism" in this number.

THE May number of *Blackwood's Edinburgh Magazine* has a continuation of Alfred Noyes' epic poem, "Drake," and the beginning of a serial, "Saleh: a Sequel," by Hugh Clifford. David Mason has the fourth part of "Memoirs of London in the Forties," which treats specially of Carlyle. There is quite a clever paper called "Robinson Crusoe, Impostor," by A. T. S. Goodrich, and there are two little tales, "An Echo," by Marguerite Curtis, and "John Bremikin's Tale," by Ulmus.

WHEN WILL Christians learn the lesson so well taught by Rutherford when he said: "I have been benefited by praying for others, for in making an errand to God for them, I have always gotten something for myself."—*Christian Observer.*

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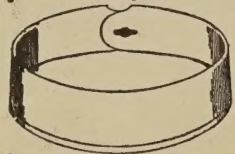

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Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.
[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

The Ascension Day service at Trinity Church, New York, included the following:

Prelude ..... Thiele
Processional Hymn, "O Zion! Blest City, Whence Cometh Salvation" ..... Hiles
Introit, "Praise the Lord All Ye Nations" ..... Randegger
Kyrie, and Credo, in A flat ..... Schubert
Offertory, "Except the Lord Build the House" ..... Cowen
Sanctus, Agnus Dei, Gloria in Excelsis, in A flat ..... Schubert
Recessional Hymn, "Crown Him With Many Crowns" ..... Elvey
Postlude, Overture (Consecration of the house) ..... Beethoven

There was as usual a full orchestra, under the direction of Mr. Victor Baier, organist and choirmaster. The large organ in the gallery was played by Mr. Schwartz, the assistant organist of Trinity, and the chancel organ was played by Mr. Edmund Jaques, organist and choirmaster of St. Paul's Chapel. This annual service is the most important musical festival held in any New York church, and it is looked forward to by many Churchmen as the crowning effort of the Trinity choristers, being the service of all others in which they appear to the best advantage. The stately architecture of the church, the combined effect of the two organs, the orchestra and the augmented chorus, all unite to bring about a general result that is probably unequaled in this country. The service this year was, in our opinion, fully up to the usual standard. The Rev. Dr. Steele was the celebrant, and intoned the elaborate priest's part of the Communion office with his customary skill. The Schubert music was well sung, especially the *Credo* and the *Gloria in Excelsis*. A version of the *Sanctus* was used in which the ordinary abbreviation of the Latin service was avoided, English words being interpolated so as to make the original music complete. A feature on the occasion was the offertory, which was excellently sung, and which reflected great credit on the choir. Mr. Baier conducted with good judgment, and with firm control over the forces under his command.

The recent celebration of the seventy-fifth anniversary of Trinity Church, Princeton, N. J., recalls the fact that that parish was one of the first in the diocese of New Jersey to found a male choir, and to adopt Anglican musical traditions. In 1870 the old volunteer quartette and mixed chorus gave place to a choir of boys and men, organized by Dr. Henry Stephen Cutler. Dr. Cutler at that time was engaged in a good deal of missionary work in and around New York, and he acted as visiting choirmaster at Princeton until the new choir got fairly on its feet. In course of time a new church was built, and a fine chancel organ installed, at the opening of which Dr. Cutler played, assisted by Mr. Caryl Florie. Later on this parish engaged Mr. George F. Le Jeune, organist and choirmaster of St. John's Chapel, New York, as visiting choirmaster. During Mr. Le Jeune's engagement he had as organist Mr. James P. Dod, now well known as organist and choirmaster of the Church of the Transfiguration, New York. Mr. Dod was afterward succeeded by Mr. Alfred S. Baker, who became organist and choirmaster of St. James' Church, New York, and whose name is widely known through his compositions. Mr. Baker worked very hard over the Princeton choir, and upon his resignation the vestry of the church passed special resolutions, expressing their thanks and appreciation of his labors. The present organist and choirmaster is Mr.

[*Continued on Last Page.*]

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VOL. XXXIX. MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 20, 1908. NO. 8

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).
Chicago: 153 La Salle Street (Advertising headquarters).
New York: Thomas Whittaker, Inc., 2 and 3 Bible House.
London: A. R. Mowbray & Co., 34 Great Castle Street, Oxford Circus, W.

[The two latter houses are wholesale and retail agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

SPECIAL NOTICE—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

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UNITED STATES AND MEXICO: Subscription price, $2.50 per year in advance. To the Clergy, $2.00 per year.

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THE REGENERATE LIFE A LIFE OF LOVE.

ON Whitsunday we commemorate the coming into the world of the supreme gift of God, the Holy Spirit, the personal indwelling of God in us and the power by which we are reborn. On Trinity Sunday we commemorate the completion of God's revelation of Himself, and connect with that the practical doctrine of the necessity of regeneration. On the following Sundays, after Trinity, the Church puts before us various phases of the regenerate life.

And first of all this: the life we are to study, the life Jesus Christ came into the world to reveal, the life the Holy Spirit comes to impart, the end in subordination to which all doctrine whatsoever is but means, this is nothing more nor less than one thing, viz., love. To love God and each other, this is the all of religion, this is the goal of the moving universe.

In the Gospel (St. Luke 16:19ff.), our Lord sets forth this truth in a most striking way. It is safe to say that no one who has ever heard the Parable of Dives and Lazarus has ever forgotten its salient features. The rich man, clothed in purple and fine linen and faring sumptuously every day, is contrasted with the poor man laid at his gate, full of sores and desiring to be fed only with the crumbs from the rich man's table. These conditions are reversed in the other world. The rich man is in torment, the poor man is in glory; and between the two there is a great and impassable gulf fixed.

It is as far as possible from the teaching of this parable that a rich man is necessarily bad or lost and that a poor man is necessarily good and saved. Abraham himself, who figures in the parable as the host of Lazarus, was a rich man, as riches went then; and there is a hint in the meaning of the name Lazarus, "God helps." It was not Lazarus' poverty that brought him at last to "Abraham's bosom," but his reliance on God; it was not the rich man's wealth that condemned him, but the lust of the flesh, the lust of the eye, and the pride of selfishness; in a word, his lack of love.

It has been said that "there is no theology in love," as though love were a mere sentiment apart from truth.

There are many in the Church and many outside who are preaching to-day this Gospel of practical benevolence. We are even being told that Jesus' emphasis upon the life of love renders a creed unnecessary; and it is pointed out that it was the rich man's failure to live up to the teachings of "Moses and the Prophets" that brought him to his sad end—this in the interest of the sufficiency of Unitarianism or even Judaism, and for the purpose of disparaging the teachings of the Epistles and the Fourth Gospel as compared with the teachings of Jesus as recorded by the synoptics. Thus does the extreme of doctrine without life beget the extreme of life without doctrine.

It may be noted that the Epistle (I. St. John 4:7ff.) declares that "every one that loveth is born of God," but St. John does not omit to say also, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God."

Now these are vitally connected. Love is something higher than mere natural kindheartedness. It is fellowship with God, sharing His life of Love which aims at the service of the whole man, body, soul, and spirit. It has also the root of love of the moral good. To love God is vitally connected with the acceptance of that movement of God towards us in Christ and that fellowship in the Holy Spirit which is perfect truth and the love of God (good) and man.

And this brings us, as the doctrine of mere philanthropy does not, to our knees; to pray, with the Collect, for that strength of God which is needed and that grace without which we cannot so keep God's commandments as to please Him; the spirit of love which rejoiceth in the truth, helps men in the best ways, and is the fulfilment of the law. W. B. C.

THE NATURE OF DOCTRINE.

WHOEVER has seen a radiograph of an insulated wire carrying a high-pressure charge of electricity has received a most instructive parable as to the nature of doctrine. The charge is too big for the wire, and spills out around it in serrated combs and fringes of light: also there are losses, so that the full charge is not delivered at the end of the wire. If, as is usual, there is a limit to the size of the wire that can be obtained, the only practical way to conserve all the power is to twist many wires together into a cable, and so provide a carrying capacity that will convey the charge.

In like manner the truth of God overflows each doctrine. The human brain has proven itself incapable of formulating any doctrine which shall convey the whole truth of God on its own particular subject. There are always luminosities, aurae, nebulous envelopes, and fluorescences of truth surrounding the sentences and escaping between the words; so that the whole truth is not conveyed by the mere meaning or rigid interpretation of any formula.

There is in this a great content of exultation. The fact that the truth is too great for any one set of words to carry brings with it, when fully apprehended, a glory and certainty of divine origin. But when not fully apprehended as a law of all doctrine, but only partially apprehended as the individual peculiarity of some one doctrine, it is a grievous inconvenience to the associates of the enthusiastic misapprehender. That the misapprehender is of course enthusiastic is a matter so inevitable and self-evident as to call for scant remark. Reading and meditating on some familiar doctrine which apparently means what it says and says all it means, he is suddenly smitten by a great glory. That which was almost commonplace is transmuted into wonder, irradiate with luminosity. It is almost as if he were present at creation and God had said "Let there be light!" Problem after problem, insoluble before, vanishes like shadow before sunshine in this new aspect of truth. The accepted ways for the solution of those problems seem no longer necessary, the accepted doctrines on which those ways are based seem superfluous. Should the man examine those doctrines to see if they were really superfluous and apply the same method to them, they too, in time, burst into light and he comes back at last to the original position, holding them all though holding them vivified and irradiated. But should he, carried away by his enthusiasm, communicate the great discovery rather than absorb it, there sets in that pathetically well-known process of mental crystallization which the religious world sees so often. In the effort to express clearly the aura, the luminosity, the non-expressed elements of his doctrine, he shows how it takes the place of some other doctrine. Immediately and with automatic precision he is opposed, both by those to whom all doctrines are luminous and by those to whom none are. The first class he cannot understand. They agree with him most sympathetically in one breath and take it back in the next. He runs counter to them as vacillating. The second class he can understand. They are still in the darkness from which he has just emerged. He runs counter to them from inherent and profound sense of truth and duty. The first class being beyond his comprehension, he sooner or later confounds it with the second. The result is a sense of persecution, and the inability to take the point of view of the "persecutors." When that sense comes, the mental crystallization in that brain has set in. There will be no further illumination of doctrine there. Always it will be a one-doctrine brain. According to the texture and fibre of the man, this one-doctrineness will show itself in various ways: in querulous complaining, in dispirited routine-work, in sturdy fighting, in open denial of the superfluous doctrines, or in flat contradiction to the facts on which these doctrines are based. This last is sometimes called heresy. Show itself in some way it will; and show itself it should, for it is rooted in the vital centre of the man. Into whatever untrue exuberance of statement his enthusiasm may betray him, the central thought underlying the statements is truth and nothing but truth. It is not the whole truth, and in that it errs; but who, after all, has the whole truth?

Shall we therefore condemn this mental attitude? Sympathy with the brain that holds it we should have and must have, but should we condone the attitude itself? If men were only brains, if there were nothing to humanity but an intellectual process, probably we should. The intellectual intention at every stage of the development is innocent, and the final crystallization which makes it a one-doctrine brain is the result of forces imposed upon it from without. If those forces had been withheld it might, in time, have grown into a two-doctrine brain, then a ten-doctrine one, and so, at last, orthodox. We take this to be the underlying truth in that movement in the Church which looks towards a less rigid interpretation of formulae. Were the intellect all of man it would be a correct movement. But the intellect is not all of man.

Fortunately or unfortunately, according to the point of view, man is a complexity in which pure intellect plays a comparatively small part. Emotion, feeling, love, loyalty, duty, are not rigidly intellectual qualities, yet they bear considerable part in the economy of religion. A pure intellect, disconnected from a man and making the initial error of announcing an illuminated and newly appreciated doctrine without grasping the fact that other doctrines can also be illuminated, is led, by no further fault of its own, inevitably into heresy. In all probability, if a certain external impulse were withheld at a certain stage of the progress, it would not be so led, or, rather, would be led out again on the other side. But pure intellects do not occur in real life disconnected from men, and therefore the progress into negation is not inevitable. There are safeguards at every stage of the way; and those safeguards have been carefully provided by men to whom each and every stage was redundantly familiar. None, therefore, can go astray who does not so concentrate attention on the intellect that he deliberately ignores these safeguards: and a man whose attention is so concentrated is a sort of mental monstrosity, the isometric complement of an insane person, the extreme which has common sense for its mean and idiocy for its other pole. This may, perhaps, be taken as a compliment by those not familiar with Aristotelian ethics, but is not one.

To state these safeguards would be to rehearse the liturgy of the Church, reprint the rest of the Prayer Book, and give a digest of the more ancient half of our Canon Law. The phrase which comes nearest to summing up the principle which gives them value is "Blessed are the meek." The single word which comes nearest is "Charity." Their briefest and most direct negation is "Pride of Intellect." That mental and spiritual attitude which, when smitten with a great enlightenment as to one doctrine, still retains consciousness that there may be other enlightenments as great and not yet attained; that there exist other men, champions of other doctrines, to whom also enlightenment has been vouchsafed; that the men who, in the past, constructed those statements of intellectual and spiritual results which we call "Doctrine" may also have been not altogether without illumination from the divine; the mental and spiritual attitude which grasps those facts is one which is as inevitably protected from as its opposite is exposed to error. Since it is an attitude that can be assumed at will by any, we submit that it is not unjust that it be required of all. When those extreme cases occur which show its complete absence, a temporary suspension from the office of instructing the people in the name of the Church is, perhaps, not out of place. The proper place for intellectual process and for intellectual turmoil is usually supposed to be the study. When the intellectual processes of the study are transferred to the pulpit and delivered to the people in the name of the Church, we submit that the same instinct which prevents the issuing of raw material anywhere as finished product and objects to essential contradiction between two parts of the same teaching, justifies a halt. At worst, the raw teaching is untrue, and so false. At best, at the very best, it is true as far as it goes, and untrue relatively, in that it has missed the interpretation given by other truths; the charge is too big for the wire.

The truth of God is greater than any one doctrine. The charge is too big for any one wire. Isolate doctrines and they quickly become heresy. The charge can be conveyed by a cable of many wires only: the truth of God can only be conveyed by the whole body of sound doctrine, the full teaching of the Church.

ORGANIZED brewers as a force in the interests of law and order, of purity rather than vice, of temperate drinking rather than intemperance, of fewer saloons rather than more, of dissociation of saloons from politics, of the elevation of the character of saloon-keepers—these things, with all due respect to the excellent Solomon, do certainly constitute something new under the sun.

And yet one wonders that the brewers should ever have allowed themselves to stand for the reverse of these principles. For unlearning, intolerant bourbonism in times past, we know of no equal to the folly which American brewers have shown

in their policy. They have not yet receded from intolerance, as is proven by the accounts of their convention held last week in Milwaukee, but they have certainly learned a lesson. Perhaps, however, they have learned it twenty-five years too late.

What the brewers must now do, if they would "make good," is to compete successfully with prohibition states in minimizing crime. Chattanooga must be made better than Atlanta; "wet" counties must have fewer crimes than "dry" counties. Jails must be emptied in rural counties wherein liquor is sold in the old-time saloons. The brewers have kindly deferred their reform movement until the competition could be made in the face of the world. Ridicule and denunciation of prohibition are no longer worth the expenditure of lung force. The brewers might have made the saloon decent when every community had its saloons, but they did not. They have made the American saloon a resort from which our American youth are, as a matter of course, expected to keep away. Thousands of people who drink intelligently and moderately in their homes are ready to surrender their right to do so if that is the only solution of the saloon problem. It need not have been; but in the judgment of hundreds of thousands of voters the brewers have made it so. For colossal stupidity, for the most sublime exhibition of bad judgment, for the extremest example of risking millions lest a few cents should be lost, for the apotheosis of cupidity, we know of no example equal to that of the brewers who have compelled an enormous number of reasonable American citizens to wipe out saloons, when they really would have preferred not to do it.

Now let the brewers purify their saloons, with every handicap against them. The abuse of prohibitionists with which they amused themselves at their recent convention may be a pleasant pastime, but it does not pay dividends on their stock. Make good! Many of us would prefer decency and freedom from crime without abridging our right to drink temperately, rather than decency and freedom from crime under prohibition laws, but hundreds of thousands of sensible men have given up the hope of securing the former and have taken refuge in the latter position—thanks to the policy of the brewers. It is a pathetic spectacle to read letters of a former governor of a great state, written from prohibition states in the interests of anti-prohibition, telling always how thirsty he is and how he could always find some means surreptitiously to break the law; and totally evading the real issue, upon which all else hinges, as to whether crime is greater or less than it was under the old laws; whether jails are more or less crowded than they were before. One wonders whether the guileless brewers really suppose that the issue hinges upon the momentous question of whether George W. Peck could or could not find an opportunity to obtain a drink in Georgia or in Oklahoma! And prohibitionists could hardly obtain better literature for their cause than his letters. Almost have those letters made a prohibitionist of THE LIVING CHURCH!

But if the brewers really intend to make a campaign for decency, by all means let us all assist. Their motive is plainly a sordid one, and some may be a little reserved when the brewer a monk would be; but in so far as they honestly try to make their strongholds decent they should have the support of all right-minded people. Only, they must "make good." Every crime committed by a man under the influence of liquor will mean many votes for the extension of the wave of prohibition. The drunkard will cost thousands of dollars in dividends to the brewers, and the drunken criminal may pull down the whole establishment about their ears.

The brewers' fight for decency, which is also a fight for self-preservation, is a fight in which every handicap that they have smilingly erected during these many years will weigh heavily upon them.

AN English correspondent who wishes to remain anonymous and whose letter, therefore, is debarred from our Correspondence columns, wherein each writer is required to affix his signature, asks us to correct several errors of a former correspondent relating to the newly consecrated Old Catholic Bishop in England, Dr. Mathew, as follows:

"First of all, Bishop Mathew was *never* in Anglican orders; and all his side of the Mathew family were Roman Catholic and *not* Anglican.

"Secondly, Bishop Mathew was never a member of any order, but a secular priest. He married three years after he had left the Roman communion, and had retired practically into lay life for the time.

"Thirdly, he has never attempted to have the Earldom of Landaff revived in his favor, and he does not style himself Earl of Landaff, though he might well do so, since no one doubts his right to the title, and other Irish peers have revived or used their undoubtedly right titles without always going through the excessively expensive formalities of appearing before the Committee of Privileges of the House of Lords."

Our correspondent, a priest of the English Church, believes that English Churchmen may well cultivate friendly relations with this Anglo-Dutch prelate; and we, for our part, earnestly plead that the mistake made by the American Church in dealing with the Old Catholic episcopate in this country, may not be repeated in England.

We have received also a circular letter from Bishop Mathew addressed "to the clergy and laity who accept his ministrations in the United Kingdom," in which he recites the fact of his consecration at Utrecht, "according to the text of the *Pontificale Romanum*"; explains the history of the Church of Holland, which was founded by an Englishman, St. Willibrord, in the seventh century; defends it from the charge of heresy; states that efforts will be made to provide places of worship for Old Catholics in England; and hopes to be "permitted to cultivate the kindliest and most cordial relations with all other denominations, in order that points of agreement leading to unity may be discovered and accentuated, and differences minimized as far as may be possible." The use of the Latin language and the observance of clerical celibacy are declared optional.

Evidently Old Catholics have embarked upon the extension of their communion throughout the world, having, indeed, thrown the mooted question of jurisdiction to the winds. Who knows but that this, the least of the Catholic communions, may have within its future the promise of the intermediary position in Christendom?

THAT was a picturesque scene by which the bill to abolish gambling on the race tracks in New York state became a law only by bringing to the senate chamber at Albany a senator who had lately undergone an operation for appendicitis and was far from able, physically, to undergo the strain of attendance and voting, which, yet, he did. Much praise is due Governor Hughes for pulling victory out of defeat; and much also to Canon Chase and other citizens of Brooklyn, many of them Churchmen, who have labored so faithfully to effect this end.

ANSWERS TO CORRESPONDENTS.

ORTHODOX.—(1) The doctrine of the Church is explicitly stated in the Book of Common Prayer, and has invariably been held by ecclesiastical courts to be of binding force.—(2-3) The Churches of the Anglican Communion have, in practice, tolerated a minimum below the plain teaching of the Prayer Book, so long as there was conformity to the use of her offices and manner of administering her sacraments; and through the influx of outwardly conforming Presbyterians after the Restoration, and the political changes of the English Revolution, the party thus tolerated obtained an ascendancy which lasted until a generation or two ago; but no change in the standards of the Church was thus involved.—(4) The rubric prior to delivery of the sacrament speaks of the "bread" because, in its material aspect, the substance of bread remains; while the spiritual aspect predominates in the words of delivery when it is important to the recipient only that he receives "The Body of our Lord;" "the Blood of our Lord." In recognizing this twofold aspect of the sacrament after consecration, the Anglican Churches are more accurate in their teaching than is the Roman communion, which, in its official doctrine of Transubstantiation, seems to have effaced the twofold aspect of the sacrament, and thus to have lost the analogy of the sacrament with the Person of our Blessed Lord, who is both divine and human.—(5) The second half of the words of administration are a relic of the Protestant revision of 1552; but coupled with the first half they may not rightly be so interpreted as to contradict it, nor do they do so. We had not observed that "High Churchmen halt at these words." They are very foolish if they do.—(6) The alternative form of Ordination is peculiar to the American Prayer Book. There is ample precedent in ancient Ordinals to establish the validity of orders thus conferred.

CHURCHMAN.—It would be impossible to treat of the subjects intelligently in any space that we could devote to them. Enquiry at any public library will place you in the way of a course of reading whereby you can inform yourself.

EASTERN OREGON.—It is not within the power of the House of Bishops to suspend the operation of any canon. Where a canon recognizes discretion as being vested in individual Bishops for a particular purpose, it would be feasible for all or any number of them to agree as to conditions under which they would exercise such discretion.

THE "GOLDEN AGE" of the world is not in any past age of splendor and magnificence. It lies at that time when men and women and nations are consecrated to the service of Jesus Christ, and are dominated by His Spirit.—*Christian Observer.*

YORK CONVOCATION IN SESSION.

Brief Notes of Subjects Discussed Thereat.

OTHER ENGLISH CHURCH NEWS.

The Living Church News Bureau
London, June 2, 1908

THE Convocation of the Province of York met in the metropolitical city week before last for the despatch of business. In the Upper House, where the Archbishop presided, a petition was presented by the Bishop of Newcastle, to which were attached upwards of 32,000 signatures—I wonder how many were those of Protestant Dissenters!—against the use of the Mass vestments. The petition was also presented in the Lower House. The resolution contained in the report of the joint committee on the proposed increase of the diocesan episcopate, requesting the president to appoint the joint committee as a standing committee for the consideration of the matter, was adopted. The new Prolocutor of the Lower House (the Bishop of Beverley), accompanied by members of that House, was presented to the president, who confirmed the appointment. Their lordships agreed to a resolution in favor of constituting the Provincial Boards of Missions as a Central Board. The committee of the whole House on the Ornaments Rubric presented an *interim* report on the subject. As was to be expected of a document emanating from the present northern episcopate, the terms and tone of the report are less conciliatory to the Catholic side of the vestiarian controversy than those of the recent report of the five Bishops of the southern episcopate. The members of the Upper House of York Convocation cannot even bring themselves to contemplate merely the permissive use of "a distinctive vesture" at the Holy Communion except "under carefully specified safeguards." Among these safeguards is the declaration that the chasuble should always be white. In the Lower House the proceedings included the election and installation of the new Prolocutor and two separate debates on the Education question, in which the House took a firm and strong line in favor of equality of treatment for denominational and undenominational teaching. The Lower House committee on the Ornaments Rubric presented a report recommending the alternative use of chasuble and surplice, provided that no change be made in the existing use of churches and chapels without the consent of the Bishop given formally. In connection with all this discussion of the vestiarian question, we must always bear in mind that the Ornaments Rubric, which expresses the mind of the Church, not only permits, but *enjoins* the use of the old Mass vestments.

THE CONTINUITY OF THE CHURCH OF ENGLAND ILLUSTRATED.

Messrs. Mowbray are bringing out almost immediately a volume entitled *Portraits of the Archbishops of Canterbury*. This is said to be the first attempt to reproduce, so far as practicable, all existing portraits of successive occupants of the see of Canterbury from mid-Saxon times to the present day. For the production of this unique book the publishers have had recourse to widely varied sources of portraiture—such as seals, coins, and miniatures, as well as effigies and tombs at Canterbury and the well-known series of oil paintings at Lambeth Palace. The biographical letter press is contributed by Miss Bevan. The lesson so vividly here conveyed of the continuity of the English Church should, as the Primate rightly thinks, have a peculiar interest in this Pan-Anglican Congress year.

REVIVAL OF ROGATIONTIDE PROCESSIONS IN LONDON.

Of late years Rogationtide processions have happily been revived in many parts of England, but mainly only in rural parishes. London and other towns, however, surely need these impressive outdoor devotions of the Church quite as much as country places; and it is gratifying to note that this year the Rogation season has been kept in its ancient and religious English way in at least two London parishes—namely, St. Mary's the Virgin, Primrose Hill, and St. Mark's, Regent Park, the faithful of these two churches, which are contiguous to each other, joining together for the solemnities of the procession. The clergy and the two choirs, together with a large number of people, met at St. Mary's at 6 P. M., whence, after a hymn and a short address, they proceeded in procession to St. Mark's church, singing the Litany and hymns. After each hymn there was a "station," and prayers were offered for the growing crops, for the two parishes through which the procession passed, and for the conversion of London. The order of the procession, as described in the *Church Times*, was as follows:

"The verger led the way, with two churchwardens following in their academical gowns and hoods of their degrees; then the crucifer, accompanied by two acolytes in velveteen rochets, carried the cross; then came two chanters in black choir copes, and after them the choirs of St. Mark's and St. Mary's, and the clergy, who were in ordinary choir attire—surplice, hood, and tippet."

The procession was ended in the choir of St. Mark's by prayers and a hymn from the English Hymnal, "O Faith of England."

DISTINGUISHED GERMAN VISITORS AT LONDON.

The representatives of various religious bodies in Germany now on a visit to this country were entertained by the Lord Mayor at lunch at the Mansion House on Ascension Day. The foreign visitors numbered over 130, and were composed of Roman Catholics, Lutherans, Baptists, Congregationalists, Methodists, and members of the Evangelische Gemeinschaft. Among the invited guests were the Archbishop of Canterbury, the Bishop of London, Dr. Bourne, head prelate of the Roman Dissenting body, Lord Robert Cecil, K.C., M.P., the German Ambassador, the chief Rabbi, and Dr. Clifford. The Primate, who was loudly cheered, in the course of his remarks paid a glowing tribute to German theological scholarship. He recalled the fact that Dr. Pusey went to Germany eighty years ago to study at the feet of the masters. Archbishop Bourne spoke sympathetically of the object which had brought that assembly together—that of furthering the ideal of universal peace. Many of the German party afterwards attended Evensong at St. Paul's, where Canon Scott Holland was the preacher, while others went to a service at the Roman Cathedral. On Saturday they all visited the Bishop of London at Fulham Palace, where a garden party was held. A large number of these German religious representatives also accepted an invitation to attend the afternoon service on Sunday at Westminster Abbey. A sermon was preached by Archdeacon Wilberforce.

FUNERAL OF THE ARCHBISHOP OF CAPETOWN.

The funeral of the Archbishop of Capetown at Oxford last week is said to have been the most striking and unique of the kind that has taken place since Dr. Pusey's in 1882. The body was brought from the Pusey House to Christ Church Cathedral, the pall-bearers—who in this country always walk—being eight out of the ten Bishops of the South African Province. In the procession were also the Metropolitan of India and the Bishop of Southwark, each with his chaplain. At the Cathedral, besides the Dean and Chapter, the Bishop of Oxford was present with his chaplains. Among those who were unofficially present were the Principal of Pusey House and Fathers Benson, Maxwell, and Congreve of the Society of St. John the Evangelist. It is noted as a striking coincidence that the only two Archbishops whose bodies were previously buried in Oxford—Laud and Juxon—were, like Dr. Jones, members of St. John's College.

GENERAL AND PERSONAL NOTES.

Women's settlements have been for some years past a well-known and a very useful feature of Church work in the East End, and now one has come into existence in West London, the house having been recently dedicated by the Bishop of London. This new settlement, situated in the neighborhood of Fulham Palace, has been founded by the Women's Diocesan Association as a memorial to the late Dr. Creighton, Bishop of London, and will be known as Bishop Creighton House.

The Rev. Walter Hobhouse, chancellor of Birmingham Cathedral, has been appointed Bampton lecturer, Oxford University, for the year 1909. Mr. Hobhouse has had a rather exceptionally varied and notable career. He was Scholar of New College, Oxford, where he graduated with high honors in 1884, and afterwards was successively Fellow of Hertford, Student and Tutor of Christ Church, and headmaster of Durham School. He was then for some years editor of the *Guardian*, and in 1905 went to work in the diocese of Birmingham, becoming the Bishop's examining chaplain and chancellor and Honorary Canon of the Cathedral.

J. G. HALL.

THE BIBLE was not written to teach logic, yet finer specimens of strong reasoning can nowhere be found than in the sacred volume. Here is a specimen: "The Lord is my Shepherd; I shall not want." There are many like it: "Fear not, for I have redeemed thee"; "Because I live, ye shall live also"; "If God be for us, who can be against us"; "If children, then heirs"; "If, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life"; "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"—*The Lutheran.*

IMPROVEMENTS IN RURAL NEW YORK CHURCH

Much Has Been Accomplished at Holy Spirit, Kingston

SUMMER ARRANGEMENTS FOR NEW YORK CHURCHES

Various Activities on Staten Island

OTHER CHURCH NEWS OF THE METROPOLIS

The Living Church News Bureau
New York, June 15, 1908

THE parish of the Holy Spirit, Kingston, is situated in the Rondout section of the city, and during the last ten years or so has suffered much in consequence of business depression and change in character of population. However, the last four years have witnessed quite unusual progress in the face of adverse circumstances. Debts have been paid amounting to about $1,000. Improvements have included new hardwood floor throughout the church, improvements in the stone exterior (a fine example of English Gothic), and many repairs on the rectory. In the church, the sanctuary has been completely renovated, the walls handsomely decorated, and new furniture provided. The altar, 9 feet long, is of stone and carved oak, surmounted by a beautiful painting of the Annunciation, 9 x 4 feet. The artist was the Rev. George J. D. Peter of Newark, N. J. A credence table, sanctuary chair, and Communion rail of carved wood match the altar. Outside the choir a spacious carved oak pulpit is built around one of the columns on the south side of the nave. The Holy Sacrifice is offered daily, as well as at the principal service on Sundays. The rector is the Rev. Paul Rogers Fish.

CHURCH OF THE HOLY SPIRIT, KINGSTON, N. Y.

SUMMER SERVICES IN NEW YORK.

The lawn services on Sunday afternoons on the Cathedral grounds will be resumed on the first Sunday in July; the Rev. Dr. Peters will preach on that occasion. The Rev. William Wilkinson will preach every Sunday thereafter until the end of September. Chairs with comfortable backs have been secured for use; the music will be led by a band of twenty pieces from the Italian mission of St. Ambrose, in East 111th Street. A neat booklet is being prepared, to contain the short service and a selection of hymns. "Not to be taken away" will not be stamped on these booklets; on the contrary, people will be urged to take them home and read them, because of their missionary value.

The third year of the summer services at St. Bartholomew's Church began on Trinity Sunday and will continue until the end of August. The preacher until July 19th will be the Very Rev. Dr. Barry, Dean of Nashotah House. From July 26th to August 30th, the preacher will be the Rev. J. Stuart Holden, rector of St. Paul's Church, Portman Square, London, a notable preacher of the English Church, who has lectured in this country at Northampton, but has never been heard from any pulpit in this city. The hour of service is 11 o'clock. The full choir will be present, and all seats will be free. During August the Rev. H. E. W. Fosbroke, professor at Nashotah, will be preacher at Christ Church, Riverdale, for the Rev. Dr. Carstensen.

ACTIVITIES ON STATEN ISLAND.

At the recent summer meeting of the Archdeaconry of Richmond in St. Paul's Memorial Church, Tompkinsville, the Venerable Charles Sumner Burch presided. The Ven. A. T. Ashton, Archdeacon of Dutchess, preached the sermon. There was a large attendance of clerical and lay delegates; also many members of the Woman's Auxiliary. The Rev. D. A. Rocca, the newly appointed priest in charge of the Italian work on Staten Island, was formally introduced to the Archdeaconry. Archdeacon Burch made his second annual report on the missionary operations for the year. The committee of the Woman's Auxiliary to the Archdeaconry of Richmond made an interesting report of study classes, held under the direction of trained leaders; the collection of $308 for missions and the forwarding of boxes valued at $842. The treasurer of the archdeaconry reported that all financial obligations of the year had been met, leaving a small balance on hand. The Rev. Canon Harrower, chairman of the Diocesan Sunday School Commission, introduced a series of resolutions looking to the betterment of Sunday schools. On his motion they were adopted, and the chairman appointed seven members to take the matters into consideration and report.

The annual number of the *Parish Bulletin* of Christ Church, New Brighton, Staten Island, has just appeared. The various reports show the parish to be in a most excellent condition. The disbanded Rector's Aid Society was no longer needed because "the vestry has by a special appropriation made it possible for the rector to secure an assistant." The general fund in the hands of the vestry had a balance of $1,274.38 on May 31st; the receipts for the year were $12,086.52. The Rev. Archibald R. Mansfield will take charge of the services during the rector's vacation in August.

COUNCIL MEETING, CLERICAL UNION.

The annual council of the Clerical Union met in St. Ignatius' Church on Tuesday morning. The rector was celebrant, the Rev. Charles Mercer Hall, deacon; the Rev. Paul R. Fish, sub-deacon. The parish choir sang Martin's service in C. The New York branch and the delegates from Boston, Philadelphia, and other places, to the number of one hundred, were entertained at luncheon by the Rev. Dr. Ritchie. Dr. van Allen of Boston presided at the business meeting. The Rev. Dr. Upjohn of Philadelphia was elected vice-president *vice* the Rev. Robert H. Paine of Baltimore, lately deceased. Speeches were made by Dean Robbins of the General Seminary, who contended for the maintenance of Catholic principles and pleaded for the putting aside of individual and personal tastes, all which, he said, would make most surely for Church unity; and by the Rev. Dr. Oberly of Elizabeth, N. J., who spoke of his observations at the recent Church Congress and the hopeful signs of the times as manifested there.

In response to letters received informally from laymen in several dioceses, and unexpected quarters, a committee was appointed to consider ways and means for the organization of a Union to include laymen of the American Church, similar in scope to the English Church Union.

ST. STEPHEN'S COLLEGE.

The annual meeting of the Board of Trustees and the commencement of St. Stephen's took place last week. Two students were graduated and the degree of S.T.D. was conferred on the Rev. Charles A. Jessup, rector of Holy Trinity Church, Greenport, Long Island. The affairs of the college under the acting warden have gone on very successfully, under trying circumstances, and the trustees have asked the Rev. Dr. G. B. Hopson to continue in charge until a warden is installed. At the same meeting the Rev. George Clarke Houghton, D.D., rector of the Church of the Transfiguration, this city, was elected a trustee. A committee to nominate a warden was appointed: Judge Alton B. Parker, Mr. Philip Dean, Rev. Arthur C. Kimber, D.D., who shall report at a special meeting of the trustees early in July, so that the new collegiate year may begin under the most favorable auspices. One of the trustees is authority for the statement that the action of the trustees of the Cathedral of St. John the Divine in declining to set off a plot for St. Stephen's College on Cathedral Heights is not to be considered as final; they did not feel at liberty to make such a decision at this time; but the plan is not entirely given up."

BISHOP POTTER'S RECOVERY.

The Bishop is now at his country home in Cooperstown, and is resting quietly. His condition is much improved; he is able to come to meals and goes out riding every day. Gastritis and violent headaches, following a hard cold, made him quite disabled and caused his physicians to warn him to be careful; they assure his friends that there is nothing especially alarming nor

permanently disabling in his condition. The Bishop will spend the summer at Cooperstown.

ST. MARY THE VIRGIN PARISH.

The rector, Dr. Christian, had sufficiently recovered to leave town on Monday last for a month's stay with several friends at Chappaqua, N. Y., and Bernardsville, N. J. The trustees of the parish have voted him a six months' leave of absence. During this term the senior curate, the Rev. Andrew C. Wilson, will be in charge. Dr. Christian, accompanied by his wife and daughter, will sail from Hoboken on July 15th and go to Mariensbad for treatment.

NEW HARLEM INFIRMARY.

Bishop Greer laid the corner-stone of a new building for the Harlem Eye and Ear Infirmary this week at the corner of Lexington Avenue and 127th Street, which it is hoped will be ready for occupancy in October. The Bishop and Health Commissioner Darlington made interesting and appropriate addresses. The work of the infirmary is done almost entirely among children; last year nearly 6,000 cases were treated. Church people are at the head and front of the organization and its financial support. The secretary of the board is Dr. C. B. Meding of Holy Trinity; the treasurer is Mr. Charles F. Minor of Grace-Emmanuel parish.

ACTIVITY OF CHURCH LAYMEN.

The Bishop Coadjutor has received from the chairman of the meeting held in Synod Hall on May 11th, the names of men from seven organizations of Church laymen in the three boroughs of Richmond, Manhattan, and the Bronx, who are to coöperate with him in carrying out suggestions for work during the coming year. The Bishop states that because of his duties in connection with the Lambeth Conference, he is not able to take up the matter further at this time. It is to be understood, however, that nothing in his plans is to interfere with the autonomy or work of existing organizations, such as the Church Clubs of New York and the Bronx; the federations of parish clubs; the Seabury Society and Junior Clergy. He recognizes that there are many men unaffiliated with any of these organizations, and proposes to enlist the sympathetic interest of club members and other laymen in the new movement. Once a year a mass meeting or conference will be held to consider the work of the Church in the city of New York, and lay out plans for its further extension. He wants to include in that work the things that will help existing parishes and missions; Church extension in the whole diocese; and missionary work in foreign lands. That the laymen should come to him without waiting for him to appeal and invite them for such a purpose, was a source of much gratification. Right after vacation he will call these committeemen together and make a start. Mr. George Macculloch Miller of St. Thomas' Church is chairman.

ANOTHER FREE CHURCH.

The old colonial parish of St. Peter's, West Chester, of which the Rev. F. M. Clendenin, D.D., is rector, has by unanimous vote of the vestry become a free church. This parish was founded more than two hundred years ago and is to the Bronx what Trinity Church is to Manhattan. From the time of the foundation of the parish the pews have been rented, so that when the present rector took charge more than twenty years ago, he found all the pews taken, except a few in the rear, and no opportunity for strangers to be brought into the church except through the courtesy of pew holders. He has from the first strongly urged the change to a free church and has at last succeeded. This is, indeed, a great gain. There are still about sixteen pews which have long since been leased in perpetuity, so that the parish has no control over them, but it is hoped that these also may gradually be restored to the parish.

PERSONAL NOTES.

Bishop Greer, accompanied by Archdeacon Nelson as his chaplain, sailed on the *Cedric*, June 18th, to attend the Lambeth Conference. On his return by the *Baltic*, August 20th, the Bishop will go to Easthampton and rest until October.

The Rev. C. B. Ackley, priest in charge of St. Bartholomew's parish house, is going to Cuba as a missionary under Bishop Knight.

Mrs. Elizabeth Baldwin Robbins, the widow of Robert Lash Robbins and mother of the Very Rev. Dr. Wilford Lash Robbins, who died June 12th at the Deanery of the General Theological Seminary, in the 91st year of her age, was buried from the Chapel of the Good Shepherd, Chelsea Square, on Trinity Sunday afternoon. A number of students and faculty still in residence attended the funeral.

CHICAGO REUNIONS ON WHITSUNDAY

A Hot Sunday, But Many Are Interested

NEW APPOINTMENTS OF CLERGY

Record Year Closes at Waterman Hall

ACTIVITIES OF MANY ORGANIZATIONS

The Living Church News Bureau
Chicago, June 15, 1908

WHITSUNDAY was a very hot, humid, and difficult day in Chicago, yet there were good congregations at many of the churches, and the festival was well observed. It was "Reunion Sunday" in more than one parish. At the new St. Elizabeth's Church, Glencoe, the rector, the Rev. Luther Pardee, welcomed a number of his former parishioners of Calvary parish, Chicago, among them being men who had been senior and junior wardens, clerk of the vestry, treasurer of the parish, or teachers of the Sunday school. It was in 1874 that the Rev. Luther Pardee took charge of Calvary parish. Some of those who came to this interesting reunion were but small children in the Sunday school at Calvary, during his rectorship.

After the mid-day Eucharist this entire party was invited to the rectory at Glencoe for luncheon. At the Church of the Epiphany, Chicago, this Whitsunday was observed as the third annual Reunion Sunday, the offering of the day being devoted to the parish endowment fund. This fund now amounts to over $10,500 in cash and pledges. The date this year was exactly the twenty-third anniversary of the laying of the corner-stone of the present Church of the Epiphany.

PILGRIMS DEPART FOR ENGLAND.

Bishop Anderson sailed for London and the Lambeth Conference during Whitsun-week, accompanied by two of his daughters. Dean Toll, who is also the Archdeacon of the diocese, has also sailed for the Pan-Anglican Congress at London. Among others of the clergy of this diocese who are going abroad this summer, the Rev. G. Craig Stewart, rector of St. Luke's, Evanston, will sail on the White Star liner leaving New York on St. John's day, June 24th.

REV. IRVING SPENCER RETURNS.

The welcome news that the Rev. Irving Spencer is to return to this diocese by the first of July, and is to resume his former work at St. John's mission, Clybourn Avenue, will bring much gratification to a large circle of his friends in many parts of the diocese. Mr. Spencer was curate-in-charge of St. John's mission nearly eighteen years ago, almost immediately after finishing his course of study at the Cambridge Theological Seminary. At that time St. John's mission was part of the parochial organization of St. James' Church, on the north side, and the rector of St. James' was the head of the mission. He turned it over to the care of Mr. Spencer, who remained there for about four years, during which time the work grew so rapidly that the mission had to move from the rented store which it originally occupied as a chapel into an abandoned theater, which was leased and made over into a commodious and attractive church building, with ample guild rooms. There were then 500 in the Sunday school, and a fine choir of boys and men was taught by Mr. Spencer. The work throve remarkably until he was called to another city. Since that day St. John's mission has been taken over by the diocese, and it has experienced a succession of administrations, with varying effectiveness. The mission now owns its church building, and though the neighborhood (originally termed "Little Hell," in the early days of the mission), has changed largely, yet there are some of the parishioners remaining who were there in the palmy days under Mr. Spencer, eighteen years ago. One of the most remarkable organizations in the diocese is the "mothers' meeting" of St. John's mission. It has been kept up, with a membership of between 70 and 100, by the steadfast work of a committee of ladies from the North Shore parishes of the Church, all these eighteen or twenty years. It is also organized as a branch of the Woman's Auxiliary, and gives liberally in proportion to its means, for several of the missionary objects supported by the Chicago branch of the Woman's Auxiliary. Mr. Spencer expects to take charge at once, after his return to the city. His family will arrive in a few weeks. During these intervening years he has been curate at Holy Cross mission, New York City; at St. Andrew's, Stamford, Conn.; and at Christ Church, Tarrytown-on-the-Hudson, N. Y., and has given several years to the hardest kind of missionary work in the Philippines, in Zamboanga and

elsewhere. He will receive the warmest kind of a welcome from all of his many Chicago friends.

NEW PRIEST FOR PULLMAN MISSIONS.

Bishop Anderson has just appointed the Rev. George Forsey as priest-in-charge of St. Joseph's Church, West Pullman, and of All Saints' Church, Pullman. These are the missions which were formerly in charge of the Rev. O. W. Gromoll. The Rev. George Forsey has been supplying in this diocese for the greater part of the past year. He was ordained by Bishop Bond of Montreal, and most of his work has been in Michigan. He was the rector of St. Thomas' Church, Detroit, for nine years, commencing in 1889, and during this time he was also the chaplain of St. Luke's Hospital, Detroit. He then went to Muskegon, Mich., where, during a six years' rectorship, he raised the debt of $30,000 from St. Paul's Church, the church finally being consecrated.

RECORD YEAR AT WATERMAN HALL.

Waterman Hall, at Sycamore, Ill., the diocesan school for girls, has closed its nineteenth year with a very enjoyable commencement, the year having been a "record-breaker" in attendance and in financial prosperity. The Rev. Dr. B. F. Fleetwood has been the rector of the school during all of this long period, and he finds that the registration at this date for the coming fall term is already one-third in advance of that of twelve months ago, at the threshold of this record-breaking year. At this commencement the address of the morning was by the Rev. Z. B. T. Phillips, rector of Trinity parish, Chicago, and the Rev. Dr. Herman Page, rector of St. Paul's, presented the diplomas to the graduates. Waterman Hall is delightfully situated on the outskirts of the town of Sycamore, in the midst of spacious grounds, well shaded with lofty trees, and it has achieved under the able leadership of the Rev. Dr. Fleetwood a most substantial success and a widespread reputation. The equipment is large and complete, the many buildings being furnished in the most modern style, and the whole institution is one of which the entire diocese may be justly proud.

SUNDAY SCHOOL INSTITUTE.

The West Side and West Suburban Sunday School Institute held its annual meeting (the twenty-first meeting since its inception) on the afternoon and evening of St. Barnabas' day, at the Church of the Good Shepherd, Lawndale (the Rev. J. W. Fogarty, rector). There were fully 145 officers and teachers present from 19 of the parishes and missions connected with the Institute. The afternoon session was devoted to an exemplification of teaching methods by Mrs. John A. Tilton of Emmanuel Church, La Grange, the children being taken from the primary grades, and being taught as a class by Mrs. Tilton in the presence of the assembled officers and teachers.

The evening session was devoted to the election of officers, to an address by the Rev. Robert O. Cooper of Riverside, on "The Teacher between Sundays," and to the answering of the "Question Box" inquiries, the Rev. J. W. Fogarty taking the latter part of the programme. The officers for the new year are as follows: The Rev. E. V. Shayler, president; Mr. T. Oliver Stokes of Lawndale, secretary and treasurer; Executive Committee, the Rev. J. W. Fogarty, the Rev. W. B. Hamilton of Calvary Church, Mrs. C. N. Da Silva of Lawndale, Miss Mae Evelyn Cowper of Epiphany, Mr. A. D. Adams of La Grange, and Mr. George Swarts of St. Barnabas' Church.

PAROCHIAL CLUBS.

A notable event in the life of Christ Church parish, Harvard (the Rev. Frank E. Brandt, rector), was the public meeting of the Men's Club of the parish, held at the Harvard opera house on the evening of June 4th, and attended by nearly 600 of the leading citizens of this thriving town. The speaker was Colonel J. Hamilton Lewis, formerly corporation counsel of the city of Chicago, and his theme was "American Relations with Japan." The Men's Club of our parish in Harvard includes a number of members beyond the list of parishioners, and among the prominent men who have addressed the club during the past winter have been the Hon. E. D. Shurtleff, the speaker of the Illinois State Assembly; the Hon. W. H. Stead, attorney-general of the State of Illinois, and the Rev. Dr. James S. Stone, rector of St. James', Chicago. The club now numbers ninety members. The meeting of June 4th was its first anniversary.

The annual dinner and business meeting of the Men's Club of St. Luke's Church, Evanston, was held on the evening of St. Barnabas' day, the speakers being the rector of the parish, the Rev. G. Craig Stewart, Mr. S. E. Kiser of the Chicago *Record-Herald,* and the Rev. Dr. John Henry Hopkins, rector of Epiphany, Chicago, whose theme was "The New Science of Civics." There are some 200 members in this parochial men's club, which is among the largest organizations of this character in the diocese. Mr. Joseph A. Rushton was reëlected president. He is a son of the Rev. Dr. Joseph Rushton, now of New York City, who for many years was prominent in parochial and the city mission work of this diocese.

GUILD OF ST. BARNABAS FOR NURSES.

St. Barnabas' day is observed throughout the country as the annual day for the corporate Communion of the Guild of St. Barnabas for Nurses. This useful guild, which is organized in most of the leading cities throughout the United States, has four local branches in Chicago, one meeting at the Church Club rooms in the Masonic Temple, one at Grace parish house, one at Epiphany parish house, and one at St. Luke's parish house, Evanston. These branches hold monthly meetings, and are banded together by a committee of federation, with members from each of the four parochial branches. They all met at Trinity parish house, Chicago, on the evening of St. Barnabas' day, each branch having attended its own celebration of the Holy Eucharist during the morning. This guild, whose membership is not limited to Churchwomen (though its officers and associates must be communicants of the Church), is widening its influence among the nurses of Chicago, both graduates and undergraduates.

WOMAN'S AUXILIARY.

On Friday in Whitsun-week, June 12th, a very successful sectional meeting of the local branches of the Woman's Auxiliary along the line of the Aurora-Elgin Electric Railway was held at Trinity Church, Aurora (the Rev. Frank C. Sherman, rector). Ten of these branches were represented, the total attendance being over 100 delegates. The morning service was read by the rector, assisted by the Rev. F. O. Granniss of Wheaton. The morning addresses were also by these priests, the latter reading a valuable paper on "The Missionary Spirit as Exemplified in the Acts of the Apostles" Five new and important books on missionary topics were brought to the service by the Rev. F. O. Granniss, who found that the Auxiliary women were eager to borrow them, so that a "lending library" was at once established, with these books as a nucleus. After luncheon, served in the new parish house, the diocesan president of the Auxiliary conducted the business meeting. Crisp, well-written reports of work were read from all of the ten branches, showing total gifts in money and boxes of over $1,300 for the past year. A letter from Miss Higgins, formerly of our West African mission, was read, and Mrs. Hopkins gave an address summing up many of the impressive events of the Richmond Triennial Convention of the Auxiliary. The morning offering was sent to the Bishop of Quincy for his work, and the afternoon offering was sent to the Bishop Coadjutor of Fond du Lac for his. It was a day long to be remembered in the ever-advancing missionary interest manifest in this section of the diocese.

GIFT TO PROFESSOR TOFFTEEN.

At the reception given on June 3d to the faculty of the Western Theological Seminary, the Rev. F. D. Devall, rector of St. Andrew's Church, made the presentation speech accompanying the gift of a handsome gold-mounted fountain pen to the Rev. Dr. O. A. Toffteen, from the members of his post-graduate class of the Chicago clergy. The symbolism of this gift was declared to include "the hope that many books containing the results of Dr. Toffteen's remarkable scholarship might be written, and published, as soon as possible."

EMBER GUILD.

The newly-formed "Ember Guild," which met for organization on June 4th in connection with the Alumni Day of the Seminary's commencement week, elected officers at this meeting as follows: the Rev. E. J. Randall of St. Barnabas', Chicago, director; the Rt. Rev. the Bishop of Nebraska, vice-director; the Rev. W. C. Way of St. Philip's, Chicago, treasurer; the Rev. G. C. Stewart of St. Luke's, Evanston, and the Rev. J. S. Littell of Keene, New Hampshire, were appointed a committee to report at the next annual meeting concerning a short Ember office, special collect, constitution, etc. The membership of this guild is pledged to special intercession at each Ember season for the increase of the holy ministry. Those who desire to join the guild (the dues are but 50 cents a year), are asked to address the director, the Rev. E. J. Randall, 2062 Washington Boulevard, Chicago. TERTIUS.

ENCOURAGEMENT FOR GENERAL MISSIONS.

OFFERINGS for general missions are now ahead of last year's record. Such was the substance of the Treasurer's report at the June meeting of the Board of Missions. Leaving the Sunday School Offerings out of the question for the moment, all other sources of receipts towards the appropriations show an increase to June 1st of $5,856.15. Since Easter fell three weeks later this year the Sunday School Offerings actually received are behind, but June 1st is six weeks and one day after Easter, and comparing the receipts with the same length of time after Easter last year they had increased $3,956.48, so that on this basis the increase of offerings is $9,811.63, or a slight improvement over a month ago. He had also received since June 1st from one of the designated contributions through the Missionary Thank Offering $9,000, specified to apply on the appropriations, and $6,000 from a parish which last year contributed in March instead of June. But receipts are still considerably below what is required to meet the appropriations.

Communications were presented from forty of the Bishops having domestic missionary work under their jurisdiction, pertaining to the business of this fiscal year and the next. Some of the chief matters of interest in domestic and foreign reports are stated below:

THE PHILIPPINES.

There is great need, the Bishop of the Philippines represents, to have the missionaries properly housed at Sagada and Bontoc. They are at last in position to supply the lumber. The Board advised the Bishop to make appeal to the Church, assuring him that it would cordially endorse the appeal for this purpose.

PANAMA CANAL ZONE.

Information was received from Archdeacon Bryan, of the Canal Zone, under date of May 26th, that he was then expecting the Bishop of Cuba who, as Bishop-in-charge, would remain until June 2d. About fifty persons were awaiting Confirmation and it was likely that one of the catechists would be ordained to the diaconate.

CHINA.

The Bishops of Tokyo, Shanghai, and Hankow have gone to England in connection with the Pan-Anglican Congress, etc. The Bishop of Shanghai gives a description of the opening at Wusih of the missionary dispensary, when there was a remarkable gathering. The magistrate of the place, the gentry from the neighborhood, and the most prominent business men of the city were present. They all spoke appreciatively. It is very pleasing to announce that, at her own request, seconded by her father, the Bishop of Shanghai, Miss Lucy Josephine Graves was appointed as a teacher in St. Mary's Hall as a beneficiary of the Woman's Auxiliary United Offering. She has been employed as teacher in that institution for the last three years but now receives regular appointment. The staff at Anking, with the Bishop of Hankow's endorsement, send an appeal signed by all of them for $25,000, the sum needed to provide the equipment now imperative at that station. The Bishop says he has gone carefully over the ground and that the whole scheme has his hearty approval. The high school there is doing splendid work under Mr. McCarthy. The girls' boarding school is fully meeting their expectation and the need of a central parish church and additional land to complete the Compound now occupied by the hospital and missionary residence is manifest and pressing. By resolution the Board expressed approval of the appeal, with the understanding that it is to be put before the Church by the Rev. E. J. Lee and Dr. Woodward, who are coming home on furlough. The latter of these gentlemen, at his own request, has been granted a leave of absence for two years without salary, for the purpose of completing his theological studies and the scientific study of Chinese classical literature.

JAPAN.

The Rev. H. St. George Tucker wrote enthusiastically of the progress of St. Paul's College. By September one of the classes will be ready to enter upon the regular college course. Says he is hampered by the deficit of $2,000 on the new dormitory. The fine record made by the boys in the entrance examinations of the higher government schools last summer added greatly to the reputation of the Middle School. Mr. Tucker briefly says: "Everyone is expecting big things of the college and we are determined not to disappoint them.. . . . . On the whole this has been a great year for the cause of Christianity in Japan. The work is looking up in every way."

DEATH OF A MEXICAN PRIEST.

The Bishop of Mexico announces without mentioning the date the death of the Rev. J. V. Hernandez, whom he characterizes as one of the best and most efficient of our native priests. His stipend has been continued until the end of the fiscal year for the benefit of his large, dependent family.

QUESTIONS FOR THE DISCUSSION OF CHURCH CLUBS.

AT the National Conference of Church Clubs, held recently in St. Louis, it was felt that the Clubs should take a more aggressive stand in regard to matters within the Church, and several questions were discussed and referred to local clubs for action. The members of the executive committee—Robert H. Gardiner (Pres., Gardiner, Maine), Charles F. Chase (Sec'y, New Britain, Conn.), Alex. M. Davis (1st Vice-Pres., St. Louis), E. J. Robinson (2nd Vice-Pres., Cleveland), and Bolton Smith (3d Vice-Pres., Memphis)—have therefore addressed a circular to the local Church Clubs suggesting some matters for their discussion. The questions thus suggested might well receive the consideration of other men's clubs within the Church, throughout the country. They are as follows:

1. Is the mission work of the Church, foreign, domestic, or diocesan, worth while? If it is, does it receive adequate support? If it does not, what can this Club do to increase that support? Valuable information can be obtained from the Board of Missions, 281 Fourth Avenue, New York, and from the Laymen's Missionary Movement, 1 Madison Avenue, New York.

2. The same questions may be asked as to the work of the Church among the negroes in the South, and information may be had from the Board of Missions or from the Southern Bishops.

3. Does the Church in your diocese pay adequate attention to the opportunities offered by the colleges or other educational institutions? If not, what should be done, and can this Club help to do it?

4. What is being done in your diocese to reach immigrants?

5. Is the Church doing all it can to hasten Christian unity? If not, what more can be done?

6. Can this Club do anything, or anything more, to maintain special services for men, in Advent or in Lent, or to provide special sermons or series of sermons on the essentials of the Christian Faith?

7. What, if anything, can this Club do to promote the observance by Christians, of every name, and in every part of the world, of the first week in Advent next as a season of special prayer for the coming of the Kingdom and that Christians everywhere may be brought to realize their personal responsibility for the effort to hasten its spread?

8. What can this Club do to ensure a large attendance of men at the Holy Communion on the First Sunday in Advent next and regularly thereafter?

At the St. Louis Conference, the following resolutions were adopted, which suggest additional important topics:

"*Resolved*, That it is the sense of this Conference that the mission work of the Church in congested centers of population might be made more effective if greater emphasis were placed upon the physical, social, and mental needs of the people in the community in which the mission is established; and that for this purpose the best methods of settlement work, under proper regulations, should be employed and that all such work should be done under the direction and auspices of the Church."

This resolution may well be made to include the discussion of the possibility of settlement work by such clubs as are not already engaged in it, and to suggest to those who are the increase of the number of members who are personally doing the work.

"*Resolved*, That it is the sense of this conference that the question of the Provincial System is of sufficient importance to deserve careful consideration, and we recommend that the matter be brought up for discussion in the Church Clubs of the country in the near future."

Mr. E. P. Bailey of Chicago read an able paper on this subject, which was followed by an interesting discussion.

"*Resolved*, That the whole question raised by the paper of Mr. John Thomson (on Church Music) be referred to the various clubs of the National Conference of Church Clubs, with the recommendation that they severally consider the proper position of music in Church worship, with a view to their reporting on the matter in the next National Conference."

There was also a resolution commending the effort to raise a fund of $5,000,000 for Clergy Relief.

LINES FOR A BELL

ON A BELL which the Meneely Bell Company of Troy, N. Y., has just shipped to Rosa Mystica, Triuna Island, Lake George, N. Y., which is the summer home of Spencer Trask, appears the following verse, written by Bishop Doane of Albany:

> "'Spinkle with holy sounds the air,'
> O blessed bell; ring *out* all care;
> Ring *in* true love and peace and rest,
> To this trine Island of the blest."

I WOULD be so content with what I have, as I would ever think the present best; but then I would think it best for the present; because, whensoever I look forward, I see what is better: to arrive at which my soul will long.—*Feltham.*

The Diocesan Conventions.

LAST week's conventions cannot be called of large importance, but, like those that had occurred earlier, they showed the Church to be in good condition in each diocese. COLORADO asked for the repeal of the new amendment to Canon 19 and also appointed a committee to examine text books in history. Social subjects were discussed in CONNECTICUT. A pleasant feature in WEST VIRGINIA was the presentation of a gold watch to the Bishop in honor of the thirtieth anniversary of his episcopate.

CONNECTICUT.

A ONE-DAY session in Middletown was given up almost wholly to routine matters. A commission on social service and research recommended that parishes should consider the special circumstances in which they are placed, and that when there are established lines of work, as, for instance, that of visiting nurses or of tuberculosis hospitals, help should be given to them in the interest of the whole community. The commission gave special attention to the condition of the laws of the state in regard to the habitually intemperate, and urged that an attempt be made to secure the establishment of a hospital for such patients.

There was discussion of work among foreigners, who constitute 65 per cent. of the population of the state. Diocesan officials were reëlected. A new canon provides for the appointment of auditors in every parish. Appropriations of $700 for the work of the Sunday School Commission and $12,000 for diocesan missions were made.

THE BISHOP'S ADDRESS.

In his address the Bishop welcomed the Convention to Middletown, where in August, 1785, was held that Convention memorable as the first meeting of the first American Bishop with his clergy, and the occasion of the first ordination and first episcopal act in the New World. The Bishop, recurring to a proposal made by him years ago, suggested as a possible solution of the problem of religion and the public school an arrangement whereby children, under the approval of parents or guardians, should attend on some week-day afternoon at their respective places of worship for instruction in religious truth and conduct; and recommended to the parochial clergy that they, meanwhile, themselves initiate some plan of week-day instruction in definite doctrine and in moral duties like purity, respect for law and for elders, courtesy, self-control, and service to others, and suggested that this might be begun in a number of parishes in Lent.

After a reference to his appeal, a year ago, for an increase in the salaries of the clergy, and other diocesan matters, he discussed Canon 19 as elsewhere recorded and proceeded as follows:

"These are not days when this Church should heed counsels of timidity, take alarm and draw in within a shell. It needs no prophet's eye to see that 'this American Church' has opportunities and a mission such as Church never had before. Let her not be wanting to the hour. It is not a time to sacrifice any matter of principle, not a time to deny the Apostolic Faith or minimize the Apostolic order. But it is a time for manifestation of the Apostolic spirit, a time for large-minded and strong-hearted counsels after the example of the Apostle Paul.

"At a recent memorable meeting in the parish house of Christ Church, New Haven (from the rector of that parish came the suggestion), some of us had the privilege of hearing an eminent Congregational divine make a most earnest, and, from his standpoint, generous, proposal toward the restoration of visible unity. It behooves us to give heed to the spirit we manifest toward brethren of other names who are nevertheless members with us of one body. 'For in one Spirit were we all baptized into one Body.' We may well beware of cherishing pride and prejudice, and what our own Bishop Williams once described as that 'hard, narrow, and really Donatistic temper, which is sometimes mistaken for Churchmanship.' Let ours be a spirit not unworthy of our Catholic heritage. Cherishing that spirit, we shall not be alarmed to learn of yearnings and efforts after unity also with the Church of Rome, notwithstanding the very small encouragement there may be in the policy at present prevailing in the Roman Curia. Brethren, there is enough evil in the world to fight against. Toward Christian people, on the one side and on the other, what becomes us, in my opinion, is that Christian and Catholic attitude which might be generally described as not polemic but irenic. In the one direction and in the other much may not be accomplished immediately or in our day. The world's pace, however, is undeniably quickened. Its movement is in the direction of great unities, and the ultimate result is sure as the Lord liveth. His prayer, 'that they all may be one,' is not a prayer for an impossibility, a mere dream incapable of realization. It is a prayer to be in God's time and way answered and fulfilled.

"Let me turn your thought to another movement among Christian men, inaugurated at a recent Conference of Lay Brotherhoods. After remarks by the president of the Presbyterian Brotherhood as to the spiritual value of the Church year, in which the other delegates concurred, it was voted to recommend to each Brotherhood the observance of the first week in Advent as a season of special prayer. Next Advent thus will see many men, of various names, all at the same time praying for the coming of Christ's Kingdom. A characteristic achievement of this age is likely to be a recovery of the value of prayer.

"We have seen signs of an awakening throughout this land to the need of that righteousness that alone exalteth a nation. Furthermore, as we note the many currents of thought now coming together to make the mighty tide that sets away from the materialistic thinking of a generation ago, may we not, in patience of faith and prayer, hope for a great awakening of faith and revival of spiritual life? It is an august hour for the assembling of the Conference of Bishops at Lambeth. For that Conference and for the Congress that precedes I have asked your prayers. Again I ask you, in the churches of this diocese and in your homes, to pray for Christian unity, for the revival of righteousness and spiritual life, and for the extension of Christ's Kingdom among men. For the interests of that Kingdom you are here met to deliberate and take counsel. May the Divine Head of the Church be present to inspire and guide your deliberations!"

COLORADO.

AN expression of opinion that the new amendment to Canon 19 should be repealed and that the House of Bishops be requested to interpret it, in the meantime; and the appointment of a committee to examine text books in history for the sake of correcting errors relating to the Church—these were the matters of general interest which were developed in the Colorado diocesan council.

The Council opened with a celebration of the Holy Communion at 10 A. M. in St. John's Cathedral. The Rev. Henry S. Foster, priest-in-charge of St. Mark's, was the preacher. At this service the Rev. Henry H. Clement and the Rev. Lawrence A. C. Pitcaithley were advanced to the priesthood.

THE BISHOP'S ADDRESS.

After commemorating various priests who have departed this life, he said:

"After what then are our constant aspirations and prayers? Is it that God's will may be done in us until we shine forth as the sun in the Kingdom of our Father? All forms and types of piety are beautiful and useful, but still there is a perfect type, symmetrical, heavenly, unaffected, which the Church of Christ Apostolic and Catholic tends to form in such as wholly give themselves up to its moulding influence. There is a type, which is formed of obedience to authority and great humility, of faith unfeigned and boundless charity, of self-distrust and much patience and continual penitence, which shrinks from the self-assertion of heresy and the self-will of schism, and requires this of God, that it may dwell in the House of the Lord all the days of its life, to behold the fair beauty of the Lord and to visit His Temple. There is a type which, while it feels the deep pulsations of the world, and lives in the days that are, forgets not its past, and shuts not out of view the vision of the future, and so is able to correct what is crude or bears the marks of inconsideration in the present by the wisdom of many generations and the certain needs of the ages to come. When, then, we are called upon to admire the virtues of good men, let us apply the tests of our fathers and brethren in Christ, lest we admire without discrimination and so with some peril to our own ideals what passes in review before our minds. Certainly it is vain to love a piety that is imperfect, lacking the elements which seem to a casual observer old-fashioned and outworn, when the finest virtue shines with the spirit of a traditional beauty which is much the same in all ages, and adorned the lives of the very Apostles of the Lamb. The faith of martyrs, the love of saints, the joy of servants, the obedience of sons, are not to be obscured by a temporary passing of the pageant of unbelief or humanitarianism. We may organize our forces; we may adopt methods that seem useful; we may reduce missions to a science; but all the while we are to be obedient to the principles of Christ, who gave us a vision of life in its fullness."

Within the diocese he noted several liberal gifts of money, in one case of $25,000; in another of $10,000; in another of $10,000; in another of $11,500, towards the building of the Cathedral nave and of Trinity Memorial, Denver. St. Barnabas', Denver, was consecrated on Easter Day, the mortgage having been paid by the pious bequest of Miss Bayaud, and all other indebtedness by members of the congregation. Debts on other churches have been reduced or removed. The Board of Missions in the diocese is ahead, having over $100 on hand. During most of the year there was not a vacancy in the diocese. Five men were made deacons and one deacon was advanced to the priesthood and several postulants were received. Many instances of improvement in church fabric were noted.

"We ought," the Bishop said, "to promote the mental, physical,

and social welfare of mankind in every possible way. That welfare is not, however, so much of a primary duty, as it is the natural consequence of spiritual truth and individual holiness. We are ever to remember, especially in these times, that we are to try always to plant the seeds of divine faith and charity in personality, and that no amount of sociological work among the masses can take the place of the spiritual work in the individual. The men of our time seem to be full of new and strange ideas about social amelioration, as if this were equivalent to the work of grace in human lives; but it will be found in the long run that unless you bring individuals under the ministration of grace, you cannot make communities honest or pure. . . . It is also only by interior piety that physical perfection can be found among men in the long run. Long life, strength, vigor of mind, fortitude, all come from personal, vital, individual excellence, and to attempt the healing of men's physical sicknesses apart from purifying their affections and giving them the peace of God can result only in failure. . . . In the ministry of unction, physical and spiritual healing are alike contemplated. Confession accompanies the anointing, and if the sick have committed sins, they shall be forgiven him. How different is all this from the carnal and lucrative healings of which we hear so much! Surely we need to realize how sin is to be eradicated as preliminary to physical well-being. Evil tempers, envy, malice, impurity, gluttony, drunkenness—these and such like are the enemies of the body, as they are of the soul."

ACTION ON CANON 19.

In reference to the amendment to Canon 19 the following resolution was adopted by the Council:

"*Resolved*, That the act amending Canon 19 should be repealed, and that in the interval that must necessarily elapse between the present time and the next meeting of General Convention, the House of Bishops be requested to make and publish an interpretation of the amendment for the guidance of the Church, whereby there will be uniformity in the practical working of the same."

ERRORS IN HISTORIES.

The matter of inaccurate historical teaching concerning the Church in public institutions of learning was introduced by the following resolution:

"WHEREAS, In certain text books taught in our elementary and high schools and universities certain contradictions of authentic history, and *ex parte* statements and omissions exist, which misrepresent the divine origin, the Apostolic and inspired institution, and the Catholic continuity of the Anglican Church and of the Episcopal Church in the United States of America: we appeal to this Council to take steps toward correcting such misrepresentations of history.

"These inaccurate statements are taught to our children and form an incorrect impression concerning the nature of the Church. As the truth is the mould of character, any and all incorrect teaching should be avoided as detrimental to the mind and life.

"The acknowledged and universal aim of our age is to arrive at a precise knowledge of the truth, and in this respect is encouraged and assisted by the Church, and to this end we propose this step.

"Therefore we respectfully request the Right Reverend, the Bishop, to appoint a committee to secure the coöperation of the other dioceses and to make such representations to the educational authorities as will rectify the matter."

The resolution was adopted and the committee after appointment recommended:

"That they be continued; that they study the different text books in use and try to secure such book or books as will be satisfactory and consonant to correct history; and that they proceed to take the necessary steps to gain the coöperation of the other dioceses."

WOMAN'S AUXILIARY.

On the Tuesday preceding the opening of the Council, the Woman's Auxiliary met in the Chapter House. A large attendance and encouraging reports marked the proceedings. In the evening the annual graduating exercises of Wolfe Hall took place. Addresses were made by the Rev. Edgar A. Sherrod and Mr. A. D. Parker.

MISSIONARY MEETING.

On Wednesday evening, at a missionary meeting, addresses were made by the Rev. J. A. Trimmer on "Christianity a Universal Religion"; the Rev. Peter A. Brunner on "Missionary Work Among the Scandinavian Population of Colorado"; and the Rev. Dr. J. J. Wilkins on the "General Clergy Relief Pension Fund."

BISHOP'S RECEPTION.

On Thursday evening in Matthews' Hall, Bishop and Mrs. Olmsted received the clerical and lay delegates to the Council and the delegates to the Woman's Auxiliary and the Church people of Denver.

WEST VIRGINIA.

A PLEASANT feature of the Council was the presentation of a gold watch to the Bishop in commemoration of the thirtieth anniversary of his episcopate. It is the gift of the diocesan clergy.

The watch was made by Tiffany and bears on the outside of the case the seal of the diocese and the Bishop's monogram. On the inside of the case is the following inscription:

"1878-1908

"To Bishop Peterkin on the thirtieth anniversary of his consecration, a token of the affection of his clergy."

The presentation speech was made by the Rev. John S. Gibson of Huntington, and was feelingly responded to by the Bishop.

The Council met in Christ Church, Point Pleasant, on June 3rd to 7th. On the first evening the annual Sunday school service was held. The address was made by the Archdeacon of Pittsburgh, the Rev. Robert Nelson Meade, whose plea was for a diocesan committee on Sunday Schools, a multi-superintendency, a more uniform system of teaching, and trained teachers. On Thursday the annual service in the interest of diocesan missions was held. The speakers were: The Rev. T. J. O. Curran, on "The Relation of the City Parish to the Country Mission"; the Rev. J. J. Clopton, on "Our Missions in the Small Town"; and the Rev. B. M. Spurr, Archdeacon, on "Our Institutional Work." On Friday evening the service was held in the interest of Foreign Missions. The speaker was the Rev. L. W. S. Stryker of St. Matthew's Church, Wheeling.

Officials were reëlected. The total of all moneys raised in the diocese during the past year amounted to $118,002.23. A motion was made to raise the diocesan missionary assessment 10 per cent. This was left in the hands of the Missionary Committee. The missions of Bluefield and Hinton have become self-supporting and Bluefield and Morgantown were added to the places of meeting of Council. An offering was taken for the new rectory at Point Pleasant. This, including a gift from the Woman's Auxiliary, amounted to $500.

At the closing service on Sunday evening the Bishop delivered his annual charge to the clergy, taking for his subject, "Civic Righteousness."

WOMAN'S AUXILIARY.

The annual meeting of the Woman's Auxiliary was held in the Presbyterian church at Point Pleasant, on Thursday. Besides the regular parish and diocesan work, $100 was paid to Dr. William Cabell Brown for his work in Brazil and $300 has been given toward a new church at Williamson. A pledge was made to raise, during the coming year, at least $500 toward the support of a clergyman in West Virginia to be known as "the Woman's Missionary." The Woman's United Offering has increased from $271.00 in 1895 to $2,217.59 in 1907. The Juniors' offering toward the United Fund amounted to $86.90. Two new branches of the Auxiliary have been formed and three branches of Juniors.

THE BISHOPS ON CANON NINETEEN.

THE BISHOP OF CONNECTICUT.

"A proviso at the last General Convention added to Canon 19 has been in certain quarters, although not, I think, in this diocese, the occasion of an alarm which in some instances has seemed to me unreasonable. The resolution sent to the Bishops by the House of Deputies was open to evident objections. The amendment in its present form was passed in the House of Bishops without a dissenting voice or vote, so far as I, who was present, could hear. This fact in itself constitutes a presumption that the amendment involved nothing revolutionary. I have not seen it pointed out that, in strict literalism, the amendment enacts nothing new. Reading it over will show that it is merely an interpretation, in my opinion not necessary, but still only an interpretation, securing that nothing in the foregoing canon shall prevent the Bishop from allowing, on proper occasion, the testimony or message of any baptized member of the one body. It is really restrictive, as it explicitly limits to the Bishop the giving of permission to speak. It does not mean an open pulpit or exchange of pulpits. The pulpit is not mentioned. It requires considerable ingenuity to construe this clause regarding addresses upon special occasions into anything inconsistent with the doctrine of this Church regarding Holy Orders, or with that settled principle in accordance wherewith the authoritative teaching from her pulpits is solemnly intrusted to men who have received her Apostolic commission.

"What shall constitute the 'special occasions' referred to in the proviso, circumstances in each case would determine. Certainly special is not equivalent to ordinary or usual. In my own opinion not only is there to be a special occasion, but also it is to be a man who brings a special message regarding some subject upon which he is particularly qualified to speak. That such a man should, on occasion, be permitted to make an address, involves, to my mind, no sacrifice of principle, though he be not ordained to minister at our altars, and even although he followeth not with us. Let it be remembered that the permission is vested explicitly in the Bishop. As he is responsible, he must have the authority. His permission is not to be taken for granted. In all cases the first step is to be consultation with him. None of our Bishops claims to be infallible. It is nothing strange if there have been mistakes. Their repetition, however, is not inevitable. The Church may safely, I think, trust her Bishops and rely upon their general good sense, loyalty, and integrity of purpose."

THE BISHOP OF COLORADO.

"When the House of Deputies sent up to the House of Bishops last autumn a resolution permitting sermons to be preached in our

churches by those who are not ordained among us for this purpose, I did what I could to oppose it. And when the amendment as finally passed came before us, I was too much overcome with grief and distraction to vote. I ought then and there solemnly to have protested; and I deeply repent of my lethargy. I was really too ill with apprehension and amazement to do anything. You are familiar with the language of that amendment. The law, some say, has not been changed, but certainly if the practice of the Church has been changed, the law must have something to do with it. By a very questionable disobedience to the law as it existed prior to this amendment, some of the clergy had already invited persons not ordained by us to preach in Cathedrals and other churches, and then, in order to justify themselves, worked to get the law changed. I feel that men can hardly challenge the allegiance of their own clergy and people with any consistency who can act in a manner so reprehensible from the standpoint of refined ethics.

"This amendment which permits a Bishop to authorize any Christian man to make addresses in our churches on special occasions has been made first of all in the supposed interests of Christian unity. Evidently it is already working in the opposite direction. We cannot, at least in our times, have unity with Rome or with Protestantism unless we give up our very life. . . .

"Then this amendment seemed to many to express a favorite notion that prophets are not necessarily priests, and that we could be edified in our assemblies by listening to their words. All very well if the prophets were visibly members of the Apostolic community, and recognized *now* as an order of men with the duty of preaching, but we ordain the same men to preach and give sacraments. We have never recognized an order of prophets subject to the Apostolic authority; and prophets who have nothing to restrain them from pronouncing judgment against Bishops and a priesthood and the sacramental system and Holy Days, and the cross in Baptism, and absolution, and even the Catholic doctrines of the Incarnation, and the Atonement, the Virgin Birth and the Resurrection of the Son of God, are an anomaly so silly and so absurd as to make an angel weep.

"To make an address on a special occasion may seem a simple matter enough, but who is to make a proper distinction between a sermon and an address, and may not 'a Christian man' without training and theological science inculcate any falsity under the guise of an address?

"I greatly fear that notwithstanding all explanations, this amendment is revolutionary in its character, certainly in the design of it, and I believe we should ask earnestly for its repeal. I know we incur the odium of being named the 'narrow Church,' but the logic of those who have forced this amendment on us is not profound. It is not a question of the piety of any outside our borders, though if that were in question one might suggest that to the making of a perfect piety, submission to the authority of a visible, Apostolic Church might be essential; it is not even a question of a right to preach among their own people by Christian men separated from us by their own choice; in a claim to preach. It is a question of our fundamental law; it is a question of why we ordain; it is a question of authority. . . . ."

THE BISHOP OF WEST VIRGINIA.

"We must interpret this canon exactly as it stands and not as we would wish it to be. I do not understand that the amendment is meant to do anything more than, under proper canonical regulation, to make possible the having approved Christian men to speak to our congregations on special occasions. I have no doubt but that the chief use of it will be found to be the utilization of our own devout laity, for special occasions, even though they be not formally commissioned lay-readers. It may be a little difficult always to draw a sharp line between a sermon and an address; because a sermon may be a kind of an address and an address may be a kind of a sermon. But we have, nevertheless, a distinction in our own minds, making a sermon the more formal and authoritative utterance, and one generally confined to the more stated occasions of public worship. And it is only right to remember that special occasions are not regular occasions. Attention has already been called to those stated occasions of comity that are continually occurring at funerals, anniversaries, reception or departure of ministers, missionary and philanthropic meetings and such gatherings as bring together the aggressive forces of reform for coöperation in the strife for civic righteousness.

"It is to be remembered that the Amendment of which we are speaking makes no change in the law of our Church; it was not intended to do so. It does not contravene our fundamental principles; it was not intended to do so. Let it be taken as it stands in its plain meaning without reading between the lines what may be if you choose to make it more acceptable to the views of the reader.

"The canon, as it stands, serves an important purpose. As someone has recently said, it leaves us free on special occasions, in the orderly and canonical manner prescribed, to extend a courteous recognition of our common Christianity to men who have proved by their lives and their work, their love and devotion to the Lord Jesus Christ, and who may tell our people some of the great things that have been accomplished in His Name and Power, and how we may still further combine the forces of righteousness and truth against the forces of evil."

DEFECTIONS FROM ROME.

IN one of the oldest Wisconsin cities, of which probably four-fifths of the population are hereditary Roman Catholics, our chief parish, which numbers less than three hundred communicants, includes fifteen entire families and many additional individuals who were formerly Roman Catholics. In the most recent class presented by the rector for Confirmation, seven persons out of a class of 25 came from Roman Catholic families. The rector himself is sprung in recent generations from five families of hereditary Roman Catholics, but as he has only recently gone to that parish, the accessions from Rome are not due to this fact. There is in the same city an Old Catholic congregation numbering some thirty families, all of them former Roman Catholics. There is also a Spiritualist sect made up almost wholly of former Romanists of Belgian and Finnish extraction.

These conditions are not unique, in places where the Episcopal Church is frankly presented as the American Catholic Church. The one city is merely an illustration of the drift from Roman Catholicism in this country, much of which is to agnosticism, infidelity, and erratic religions, but some of which can be directed into Catholic channels if the American Church fulfils her duty. In the case mentioned, the Romanists come to us as Catholics, desiring to continue the Catholic discipline and life, and continuing generally to do so.

WOODLOTS IN JAPAN.

IN THESE TIMES of great drains on the timber supply, caused by the heavy demand for forest products of all kinds, Americans may see in Japan an example of what can be done in growing wood on small plots. That country contains 21 million woodlots, about three-fourths of which belong to private persons and one-fourth to communes.

The average size of the plots is less than nine-tenths of an acre. They usually occupy the steepest, roughest, poorest ground. In this way land is put to use which would otherwise go to waste, and if unwooded would lose its soil by the wash of the dashing rains.

From Japan's woodlots, the yearly yield of lumber is about 88 feet, board measure, per acre, and three-fourths of a cord of firewood. In many cases the yield is much higher. More than half a billion trees are planted yearly to make up what is cut for lumber and fuel. Assessment for taxation is low, averaging for the 21 million lots less than a dollar an acre.

With all the care in cutting and the industry in replanting it is by no means certain that Japan's forests are holding their own. If the preservation of the forests is doubtful there, it is evident that depletion must be alarmingly rapid in other countries which cut unsparingly and plant very little. On the other hand, it is encouraging to see what can be done with rough, steep and poor land. The United States has enough of that kind, without touching the rich agricultural acres, to grow billions of feet of lumber.

THE SIGN OF THE CROSS IN RUSSIA.

THE RUSSIAN is crossing himself all day long. When he first comes forth in the open air in the morning, if no church be in sight from his own door, he listens for the first sound of some bell, then, turning towards it, crosses himself with great fervor to ensure a blessing on the undertakings of the day. He crosses himself before and after each meal, When you make a bargain with him he crosses himself that it may prosper. When the peasant who is to drive you takes the reins in his hand, he crosses himself to keep away accidents; and every steeple he passes gets the same mark of respect. Sometimes the edifice thus saluted is so far off that the stranger wonders at the quickness shown in discovering it, and is often at a loss to discern the distant hamlet where it stands. In like manner, the person sitting beside you in any public conveyance crosses himself every time you start with new horses. If you give a child a piece of money, its little hand is up in a moment to make the sign of the cross, by way of blessing and thanking you. No Russian ever passes a church without pausing when he comes opposite its center to make the sign of the cross. It is not alone the grave and the aged who pause at these places, but also the giddy and young. You have just seen some gray-haired general do it—but wait one minute; a laughing band of youngsters are coming up. Now they are opposite the church or the shrine—their mirth and their talk have ceased—each crosses himself devoutly—utters a prayer or two—you see the lips moving—then pass gravely on, the laugh and the jest being resumed only when they are some way off.

So far is this crossing custom carried, that when a Russion enters your room he cannot say "Good-morning" till he has crossed himself at the Saviour's picture. A man in any public way, such as an innkeeper, must always have a picture hung in his own apartment, in addition to that in the public room, to which each Russian turns before he sits down to eat.—BREMNER'S *Excursions in the Interior of Russia.*

THE SOCIAL MISSION OF THE CHURCH.

By Selden P. Delany,
Dean of All Saints' Cathedral, Milwaukee.

IV.—The Church and the Saloon.

THE ANTI-SALOON MOVEMENT OF TO-DAY.

THE present anti-saloon movement in the United States compels attention. One-third of the territory of this country has already passed anti-saloon legislation, and thirty million people are living in this anti-saloon territory. In some portions of the South where such legislation has gone into effect, the sheriffs are complaining that the jails are empty, and they are compelled to decrease their force of attendants. The brewers and distillers are everywhere distinctly alarmed. And well they may be. The brewers of Milwaukee alone have in the last six months, it is said, received 175 carloads of saloon fixtures and furniture, which the anti-saloon laws have compelled the owners to dispose of.

LIKE THE ANTI-SLAVERY MOVEMENT.

The fact that the anti-saloon movement has in many places degenerated into a fanatical movement of the old stamp is no reason why we should ignore it. The anti-slavery movement likewise degenerated into a fanatical abolitionist movement, and straightway put an end to slavery. For years people had been talking about the evils of slavery; and wise leaders of thought had insisted that there were many good slave-holders, and that all that was necessary was to attack the vicious ones. But it was the fanatics who did things; and we need not be surprised if history repeats itself, and the fanatics wipe out the American saloon entirely.

FOUR POSSIBLE POSITIONS.

What attitude should a Churchman take toward this anti-saloon movement, which has already assumed such vigorous proportions?

It is obvious that there are four possible positions one may take on the saloon question:

1. One may hold that it is always a sin to drink alcoholic liquors, and therefore the manufacture and sale of such liquors should be prohibited by law. This is the position of the "fanatical" prohibitionist.

2. One may hold that such drinking is not a sin, and that saloons are all right as they are, and that therefore there is no saloon question. This is the position of some brewers, many business and professional men, and all corrupt politicians. As a specimen of the latter, the mayor of a Wisconsin city said in conversation that if he could have his way he would have pipe lines connected with every house, so that people could have all the beer they wanted at any hour of the day or night.

3. One may hold that drinking is not a sin; but that war should be waged against the lawless and disorderly saloons, and against the American practice of "treating," which are the chief sources of the evils complained of by the anti-saloon agitators. This is the position officially taken by the United States Brewers' Association, according to the resolutions passed at their recent convention in Milwaukee. It is also the position advocated by many temperance workers and social reformers.

4. Finally, one may hold that drinking is not a sin; but that the American saloon is a great political and social evil, and must therefore be driven from the land. The advocates of this view would say that few abuses ever come from drinking in the private home, especially at meals; but that the saloon has invariably been a blighting influence, politically, economically, and hygienically.

DRINKING NOT A SIN.

It is difficult to see how any Christian can accept the premise of the radical prohibitionist, that to drink alcoholic beverages is a sin. Whatever doctors may have said about the harmful effects of alcohol upon the body or upon the will (and their testimony is by no means all on one side), the fact remains that Christ set us the example of using wine. He even performed a miracle to produce more wine for the wedding-guests of Cana, when they had presumably had enough already. He admitted that "the Son of Man came eating and drinking," and that therefore His enemies called Him "a gluttonous man and a wine-bibber." He used wine as one of the two elements in that great sacrament which He commanded all His followers to observe as His memorial until His coming again. In fact the Bible nowhere contains any condemnation of moderate drinking, but rather many positive injunctions in the other direction, as when St. Paul bids Timothy to drink no longer water, but take a little wine for the stomach's sake. We may go so far as to say that if the radical prohibitionists should ever succeed in having their way, the Christian Church would come to an end, because the great sacrament which is her chief source of life could no longer be celebrated.

THE SALOON A GREAT CURSE.

It is also difficult to see how any Christian could take the other extreme position, that the saloons are all right as they are, and that there is no saloon problem. The saloon is one of the greatest curses in our national life. It has wrecked thousands of homes through drunkenness; it has absorbed too large a share of the earnings of the workingman, to the harm of his wife and children; it has lured innocent young girls to lives of shame; above all it has poisoned our political life, for the saloon has been the centre of operation for all corrupt politicians, the clearing-house for buyers and sellers of votes, the meeting-place for all nefarious plotters against the public good.

We seem to be limited, then, to a choice between the last two positions: that the bad saloons should be abolished, or that all saloons should be abolished. A good case may be made out for either of these two positions.

THE CLOSING OF THE BAD SALOONS.

On behalf of those who would direct the fight against the lawless and disorderly saloons merely, it may be said that this is obviously the next step, and it would be better to work for one reform which is easily attainable than to grasp at the impossible. Everyone knows that there are many saloons that are perfectly orderly and law-abiding, where people go to drink their beer in peace with congenial companions, and where a drunkard is scarcely ever seen. It may be well to give such saloons a chance, and see what the results will be, before we undertake to abolish all saloons. Moreover it is claimed that to abolish all saloons would be a great injustice to the working classes, as they cannot afford to buy their beer in cases, and they have no clubs to drink in as the rich man has. The advocates of this position would make their case stronger if they declared their intention of destroying the saloon entirely in its present form, and substituting for it drinking-places of a different sort, larger and fewer, public and open like a post-office or a railroad station, after the manner of the German palm gardens.

THE CLOSING OF ALL SALOONS.

On the other hand there is much to be said on behalf of the movement to abolish the saloon entirely, and limit drinking to the home and the club. It would encourage thrift on the part of the workingman; for he would then try to save his money so that he could buy his beer or wine by the case. Furthermore it is not true to say that the workingmen have no clubs. They have their unions and their lodges; and they could serve beer there if they wanted to. Only, they do not seem to want to. Perhaps they think they are better off without it. The working class political movements seem to get on very well without the help of the saloon. The Social Democratic party was the only one that did not advertise its candidates in the saloon windows in the recent municipal election in Milwaukee. And in their whole canvass not one cent was spent for drinks to influence votes. Really the saloon can be considered a club for the workingman only in a far different sense of the word *club*. As for the objection that if the saloons were abolished, drinks would still be sold secretly and illegally, we may say that such illegal places would at any rate not become centres of political debauchery, and they would not be patronized by any but those who had a craving for drink. In another generation the dipsomaniacs would all be dead, and the illegal drinking places would vanish.

THE CHURCHMAN'S DUTY.

It does seem, then, as if Churchmen ought to take a very lively interest in the anti-saloon movement of to-day, whether its aim be to drive saloons out of certain districts, to eliminate the vicious saloons, or to abolish the saloon entirely; for the aims of the movement are different in different places. Decidedly we should do all in our power to keep the movement from degenerating into a violent, fanatical prohibition movement; for the success of such a movement could only be temporary.

ATTENTION is the first requisite for making any progress in the acquirement of knowledge; it may be given in various degrees, and it rewards according to the proportion in which it is given. A divided attention is, however, more hurtful than otherwise: it retards the progress of the learner, while it injures his mind by improper exercise.—*George Crabb.*

THE SECOND STEP TOWARD CHURCH GROWTH.

By JOHN H. STOTSENBURG.

IF the reader, clerical or lay, loves the Church and heartily desires that it should be the Church of America, having its parishes, priests, missionaries, and evangelists in every village, town, township, hundred, city, and county of every state of the republic, and if the actual statistics were laid before him, and he should be officially asked to suggest some practical plan by means of which his desire could be best and most speedily accomplished, what remedial measures would he suggest? Of course it is the imperative duty of the governing power of the Church to study the statistics and suggest and provide a remedy.

Now, what are the facts? To present a picture to the reader of the state of the Church, I will take four dioceses for illustration—dioceses which have never been divided; and I will specify the number of towns and cities containing over four hundred inhabitants in each one of such dioceses, and in which municipalities the Church has neither parish nor priest. It must be understood that the statistics are not given to cast reflection upon the Bishops, clergy, or laity of such dioceses or of any diocese. The fault lies elsewhere. It must also be understood that the rural population and the villages of less than four hundred inhabitants in said four dioceses are practically without the regular services of our Church.

One diocese, organized over one hundred years ago, having a population of nearly half a million, contains 136 towns and cities, 98 of which are without any parish or mission.

Another diocese, organized nearly eighty years ago, having a population of nearly two millions, contains 181 towns and cities, over 50 of which are without any parish or mission.

Another diocese, organized over fifty years ago, having a population of two millions and a half, contains 595 towns and cities, 500 of which are without any parish or mission.

Another diocese, organized eighty years ago, having a population of over two millions, contains 260 towns and cities, over 160 of which are without any parish or mission.

Now, where does the fault lie?

I have already tried to show in a previous communication to THE LIVING CHURCH, as the first remedial measure, that the legislative department of the Church needs reformation by a radical reduction as soon as possible of the number of deputies. The House of Deputies is as incapable of transacting business with practical consideration as the national House of Representatives now is. That body has to transact business in a very odious and oppressive way by the exercise of what may be termed the one-man power of the presiding officer, aided by a small, arbitrary committee on rules. The Church is even worse off legislatively than the nation, because the division of every diocese or the addition of a new diocese, coupled with the shortness of time for business sessions, makes the legislative department more unwieldy and more powerless to consider and transact business. As a second remedial measure the Church greatly needs, as an aid to its growth, an executive head; and every lover of the Church should rejoice that Mr. Robinson of Kentucky has proposed an amendment to the Constitution which, if adopted at the next Convention, will give us a President who can be clothed by canon with the powers and duties of an executive.

What our Church greatly needs is an active, watchful, planning central power, ever at work for its growth and welfare, and clothed with plenary power to advise, report, and recommend. There can be no calm, thorough, and practical deliberation in so large and unwieldy a body as the General Convention is, as at present constituted. Bishop Seabury was right when he said that it should be remembered that while human nature is as it is, something of party passion and partiality (and, he might have added, carelessness) will ever be apt in some degree to influence the views and debates of a large and mixed assembly. It is said that our governmental structure resembles that of the Republic. It does in part, but it lacks the most essential and best feature of the national government, in that it has no central executive or advisory department. All our Bishops and presbyters long for the growth of the Church; but their dioceses and their parishes require all their time. It is not their special business to act for the whole Church. We need and should have, now and for the next hundred years and forever, what Seabury called the executive council. It should correspond to the cabinet of the President of the Republic, and be always actively employed. It could be composed of a few selected Bishops, priests, and laymen, not exceeding seven in number, whose duty and special charge should be, in conjunction with the Presiding Bishop, to consider always the state of the Church, devise ways and means to extend it, perfect its power for missionary and gospel work, receive and weigh all suggestions and plans in aid thereof, and report fully to the General Convention, with the right to attend and speak at all sittings thereof, but not to vote.

To sum up, my first suggestion is that the representation in the House of Deputies should be reduced to two members from each order; and my second one is that the Robinson amendment to the Constitution should be unanimously adopted at the Cincinnati Convention.

If permitted, I will suggest other remedial measures hereafter.

CHILD WORKERS IN NEW ENGLAND MILLS.

By JULIAN PARK, *Chairman.*

SHORTLY after the Williams College Good Government Club organized for the current year, a committee of five was appointed to investigate the conditions under which children work in and about Williams, and your readers might be interested in an outline of the work. Later the committee decided to enlarge the scope of the work to include the mills within a radius of fifty miles, and began with those near at hand. Twenty-six mills in Massachusetts, Vermont, and New York were reported upon; 60 children between the ages of 14 and 16 were interviewed, and the homes of about 20 of these visited. The committee discussed the question with ten mill-superintendents, two school-superintendents, and one night-school superintendent.

At one house the committeemen were told by a French woman that her daughter, then seventeen, had been working four years, and yet could not read or write a word of English. Altogether, in one street six children were found who could not read or write any English, and such experiences were common all through northern Massachusetts, where the French element predominates so strongly in the mills. On a conservative estimate, at least 50 per cent. of the twenty-six mills were violating the law in a region where the owners state this question to be practically solved; but one honest superintendent remarked: "The laws of Vermont do not provide for factory inspectors. I am glad to say that this is one form of factory official corruption we have escaped."

In this work the Church fortunately has a share. The chairman of the committee, who is a lay-reader in the diocese of Vermont, has discovered more than one violation merely while chatting with the car-conductor, or the men who have driven him on Sundays; in one case he is hopeful of being able to do some service in this direction to the minister of the parish, who was directed by the Bishop to investigate one case, of a boy of 9, brought to his notice. The Committee hopes to have the legal fine of $50 imposed upon the factory inspector who was responsible for such a condition. But the significant feature of this investigation is not so much the fact that thorough examination is being carried on, as it is that college men are interesting themselves in the problem. The service that such a body of earnest young men can accomplish is threefold: to the general cause of remedying conditions in their own vicinity; in bringing the name of their college to the front in a movement of vital humanitarian interest; and thirdly, while interesting themselves in the reform, so many more new recruits are being added to an army already none too large.

Williamstown, Mass., May 11, 1908.

DARK-ROOM DEVELOPMENT.

Darkness seems to be as necessary to life and growth in this world as is light. An earnest, tireless worker for Christ who has recently suffered through months of illness, writes a cheery word of sympathy to a fellow-sufferer, and adds about herself: "It is a long time since I have done a day's work; it is only a half-hour's work, or maybe fifteen minutes at a time. And many days have been in a dark room. I wonder, sometimes, if a 'dark room' is as necessary for the developing of character as it is for the developing of negatives. If so, perhaps a time will come when I can look back upon the dark-room days with thankfulness. Just now, I want to work." To wait and to trust, if God directs that, even while one longs to be out in the light and at work, is to gain and grow in the development which only the dark room can give. How good it is that God can be trusted to decide when the darkness is needed!—*Sunday School Times.*

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT.—*Bible Characters*

BY THE REV. ELMER E. LOFSTROM

DAVID KING OF ALL ISRAEL.

FOR THE SECOND SUNDAY AFTER TRINITY.

Catechism: IV. Obligations. Text: St. Luke 1:32. Scripture: II Sam. 5:1-12.

SAUL and Jonathan were killed at the battle of Gilboa. This left Israel without a king. But David did not succeed at once to the throne as king over all the tribes. We get some idea of the condition of the country from the fact that for a period of five years there was no king at all recognized as reigning over the ten northern tribes. This appears from the fact that Ish-bosheth, whom Abner succeeded in setting up over these tribes, reigned only two years (II Sam. 2:10); and these two years were the last two of David's reign over Judah (II Sam. 4:1-12). King Saul could hardly be said to have left a throne. The people were there, to be sure, but the government was so disorganized that the greater part of the kingdom knew no rule, save that of the Philistine conquerors, for these five years. To become the king of such a people involved more of responsibility than of honor.

David while yet a boy, had been anointed by the prophet Samuel as the one chosen by the Lord to succeed Saul (I Sam. 16). During the lifetime of Saul he had steadily refused to lift up his hand against the anointed king, although Saul counted him an open enemy. David was satisfied to await the Lord's pleasure and was satisfied that some time and in some way "the Lord would smite him; either his day would come to die; or he would go down into battle and perish" (I Sam. 26:9-10.) David did nothing to anticipate God's will in the matter.

When Saul died, it was a question in David's mind whether he ought to claim the throne immediately or not. He inquired of the Lord what he should do, and was directed to go to Hebron. He obeyed and was there anointed (his second anointing) by the men of Judah as "king over the house of Judah" (II Sam. 2). For the next five years the throne of the nation was confined to these narrow limits. The Philistines were the great local power. Either they considered the "king" at Hebron beneath their notice; or they still recognized the alliance which David had made with Achish, the Philistine king of Gath (I Sam. 27:6).

After about five years, Abner set up Ish-bosheth as king. The tribes seem to have turned their thoughts towards a kingdom again. There was a long contest between the house of Saul and the house of David for the allegiance of the nation. David waxed stronger and stronger (II Sam. 3:1). After two years, both Abner, who was the power behind the throne, and Ish-bosheth were slain. David's masterful handling of the situation led all the tribes to look to him as their future king.

At this point our lesson takes up the story. The elders of Israel came to Hebron where David had been king for these seven years, and there anointed him (his third anointing) as king over *all* Israel. In I Chron. 11:1-9 we have a parallel account which adds an interesting detail here and there, and this is followed by a list of the men who had helped David in the past, and those who now came to him. From this we learn it was not an arrangement formally made, as though the tribes had met together in a deliberative assembly and authorized them to treat with David. Captains and leaders came to David "from day to day, until it was a great host like the host of God" (I Chron. 12:22). These leaders and their followers came to David at Hebron "to turn the kingdom of Saul to him according to the word of the Lord." All these "came with a perfect heart to Hebron to make David king over all Israel: and all the rest of Israel were of one heart to make David king" (I Chron. 12:23, 38). It seems to have become a popular movement.

We also learn from Chronicles (12:39, 40) that it was made the occasion of a great feast. Benjamin and Judah had made preparation for the feast, and they were ably assisted by Issachar, Zebulun, and Naphtali, who "brought bread on asses, and on camels, and on mules, and on oxen, victual of meal, cakes of figs, and clusters of raisins, and wine, and oil, and oxen and sheep in abundance."

In our appointed lesson we have summed up the reasons given by the elders as they made to David the formal presentation of their allegiance to him as king. They gave three reasons why he was to be their king. They acknowledged the appeal of kinship. They referred to David's honorable record while general of Saul's army. They admitted his "Divine Right." They put this highest reason last. They remind us of the temptation so often yielded to, of working, perhaps unconsciously, against God's revealed plan, until we find that His plan is going to succeed. Then it does not lack for supporters. Before the battles of Manila Bay and Santiago de Cuba there were many who were afraid that we had no right to interfere with the Spanish misrule in Cuba. When God's hand was so evidently with our armies and navies, all felt the elation of having been workers together with God.

Upon assuming the kingship, David tried by every means to bring unity and harmony out of the former disunion and discord. The first step seems to have been the removal of the capital from Hebron to Jerusalem. This was a wise move. It prevented any feeling on the part of the other tribes that had been made tributary to Judah. The new capital was taken from the Jebusites and was of such strength as a natural fortress as to make its taking an exploit well calculated to excite the admiration of David's followers. Against this stronghold David led the forces which were gathered at Hebron for his anointing.

The citadel which they now attacked was of such strength that the Jebusites taunted David by saying that the blind and the lame could keep him out. They seem even to have manned the walls with these cripples. David's trained eye sees the weakest point, however, and he points to the watercourse and offers a captaincy to the first to enter the citadel. Joab, who had been in disgrace because of the killing of Abner, won the honor (I Chron. 11:6). Verse 8 is not easy to understand. The meaning of the first part is clear, as above. "That are hated of David's soul" probably means that the taunt of the Jebusites had made David very angry, and he was prepared to show them whether or no the blind and the lame would be able to keep him out. The last sentence reads better in the R. V.: "Wherefore they say"—*i. e.*, it had become a proverb—"There are the blind and the lame, he cannot come into the house." We can imagine that this "proverb" was used by David's admirers when someone intimated that a proposed plan was impossible.

David "perceived that the Lord had established him king over Israel." He might very well feel so after his long wait of twenty years for the fulfilment of God's promise to him when a lad of seventeen. We may well lay some emphasis upon his perfect trust in God's power and willingness to fulfil His promises. He did not, like Jacob, resort to trickery and deceit to help God bring about His promise. Instead he refused to injure Saul even when it was in his power to do so. His sense of the fact that God had planned things and was ordering them is worthy of imitation. That sense also kept him humble. He realized that God had not exalted him for the mere sake of honoring him. It was "for His people Israel's sake" that He had exalted his kingdom (verse 12).

Remind your pupil once more that David's anointing as king came as a result of the way in which he had endured the previous testing of his character. He was in both prosperity and tribulation during the training for this work for which God was fitting him. His training as a shepherd boy was directly responsible for the victory over Goliath, as we have seen. His experience at court, his life of hardship as a fugitive when fleeing from Saul, his hard-earned experience in military matters during that period, all these were part of the training which he was receiving in God's school to fit him for God's work.

With honor comes responsibility. When David came to the throne, it meant, more than anything else, hard work. There were achievements to accomplish which no other man in the kingdom could do. David took the nation as a collection of scattered tribes; he left them a powerful nation. There is no office held in honor before God and men which does not mean a larger opportunity for doing God's service. Live things prove their life by growing. Boys and girls ought to grow morally and spiritually as well as physically. God is preparing work for them to do. He has anointed them for it as He had anointed David. The actual coming to the throne of power depends upon their faithfulness. Have a frank talk with them as to what form this faithfulness shall take. Just how can they fit themselves to help God realize His plans for mankind?

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

ROMANISM AT CLOSE RANGE.

To the Editor of The Living Church:

CANON 19 and the numerous secessions to Rome in consequence make strange reading to one in a foreign country away from all Church life except such as one is able to make for himself. To such an one the canon did not seem to do more than to make lawful the assistance a lone priest is often compelled to have from his faithful laymen.

That Catholic clergy should leave the Church because some Bishops are unfaithful to their trust, does not seem reasonable. I am sure we shall find more faithful than unfaithful Bishops.

There can be but one reason to justify these secessions to the Church of Rome—and that is that the Anglican Church not only is in error, but is without lawful ministry, has no valid sacraments, is in fact no Church. Otherwise secession to Rome is nothing more or less than the gravest sacrilege. For it does not seem possible that honest men can celebrate the ceremonies of High Mass, receive the Body and Blood of Christ with all outward reverence and devotion, at the same time knowing and intending to take the oath of obedience in the Roman Church in which they must say that they repent, utterly hate and abhor the act because it was no sacrament but a thing blasphemous and abhorrent to Almighty God. Perhaps under the circumstances it was; for how can honest men who believe as Catholic Anglicans believe justify perversion to Rome? How can they repudiate every act of their ministry—their own spiritual blessings—Baptism, Communion, confessions, orders? Not one, apparently, has said he believes himself to be unbaptized, that he has never received absolution or his communion. The casuistry which rules the conscience in such perversions is curious, and it would be interesting to know what it is. If they could be received into the Greek or Old Catholic Churches without denying what they know is true, then no blame could be attached. Rome knows nothing but absolute, unconditional surrender, and like heathen, they begin with Baptism and go up.

These secessions throw discredit upon the whole Catholic party, and it hurts one to find that he is wounded in the house of his friends. It hurts grievously to find men trusted as leaders doing the childish act of sulking and then running away from the fight.

They surely cannot expect to find peace in Rome. If they do they must be ignorant of the inner workings of the Roman Church. It is probably the fact that the knowledge that these gentlemen have of the Roman Church is confined to the study of St. Thomas, the Missal, and such like pious and helpful works. Rome is attractive on paper. They may have made flying visits to Europe and have seen the glitter of beautiful services in lovely Cathedrals. They know that in the States it is a good and pious institution—because it has to be. But of Romanism unvarnished, in a country where it reigns supreme, they have no knowledge or they would not pervert.

On a visit north, some asked me if the awful stories about the clergy and Church in Latin America were true. The reply was, Yes. But really these stories make but little difference, for it would be a simple matter to check immorality if Rome really chose to do it. The real difficulty is not that the priests are bad, but that the Church has fallen away from the faith and one finds things much worse to contend with than the "Open Pulpit." In these countries, Rome has a faith that makes Christ repulsive and makes our salvation depend not on Him but on the Blessed Virgin. After making all allowances for the extravagant expressions of the Spanish language, I have heard preached that unless Our Lady protects us, unless we have her aid, we are lost. In fact the saints do everything for us, good and bad. Kind San Benito will remove to another sphere our enemies if we will take their measure with a piece of ribbon and hang the ribbon on his image.

It is hard to distinguish between actual idolatry and proper veneration of images. There are wonderful miraculous images and pictures painted by unseen hands that do wonderful things for a candle and a fee which goes to the priest. But the heart of religion in Mexico is the worship of the Virgin of Guadaloupe—the greatest of pious frauds—a picture of the Virgin which she herself painted on the tilma of a poor Indian. Souls are raffled out of Purgatory, and many other strange and unheard of practices have come to my notice in four and a half years' residence in these countries. In order really to know, day by day I have gone to mass and other services, followed them in Spanish and Latin; and the more one knows the more contented one is in the Anglican communion in spite of the numerous imperfections one finds there. I vouch for the following translation of an advertised Raffle, as I have a copy in Spanish; and I have seen many such Raffles:

"GRAND RAFFLE OF SOULS,
AND
ABUNDANT TREASURE-STORE
OF
ESPECIAL PRIVILEGES OFFERED
IN THE
PARISH CHURCH OF SAINT JOSEPH.

"On behalf of all the souls that may be entered for this Raffle, there will be held, according to the following plan, a solemn nine days' memorial service for the dead. At half past six in the morning, mass, with responses for the departed, at four o'clock in the afternoon a Rosary of souls, together with sermon, meditation, and solemn responses. In the evening, before the last day, the Raffle will be publicly celebrated in the church. The scheme of prizes is as follows: There will be ONE EXTRAORDINAY PRIZE consisting of the 30 masses of Saint Gregory, which will be applied in favor of the soul that draws this first prize; said masses to begin on the day following the Raffle; ONE PRINCIPAL PRIZE, consisting of a solemn mass, preceded by the celebration of the office for the dead; and SEVEN SMALLER PRIZES, consisting of a like number of masses to be applied in favor of the souls that shall draw these seven prizes. During the nine days solemn services, the holy schools of Gentlemen and Ladies, together with the female slaves of the Immaculate Heart of Mary, will partake of the sacrament. During the first three days the benefits of this communion service will be applied to the relief of the souls of their relatives; during the second three days, to the well-being of the souls that are entered for this Raffle; during the seventh day, for the souls of the worthy priests departed; during the eighth day for the souls that are in greatest need; and during the ninth and last day, for the souls that shall draw prizes in this Raffle.

"Inasmuch as the beforementioned Associations [of gentlemen and ladies and female slaves of the Immaculate Heart of Mary] form a group of no less than 600 pious souls, it can easily be seen what a great treasure of spiritual options there will be (the fruit of the prayers, mortifyings, communions, and other good and meritorious works on the part of so many worthy persons), who, in the course of the coming month, will dedicate all this spiritual riches to the good of all the blessed souls in general, and in particular that of the souls that take part in this Raffle, and draw prizes in the same.

"Over and above all these spiritual favors, to be distributed during the coming November, suffrages for the blessed souls will be enjoyed during the course of the *whole year* in the following order. In enjoyment of the privilege granted to the Parishes of this Diocese, by virtue of the Decree of the Holy Congregation of Rites, dated May the thirtieth, 1892, on each Monday of the year, according to the terms of said privilege, there will be celebrated a votive mass, with a solemn Requiem (such as has been now regularly observed during the last four years).

"The benefits of this mass will be applied on the first Monday of the month, on behalf of all souls in general; on the second Monday, on behalf of all the souls that shall take part in this Raffle, on the third Monday, for the souls of the worthy priests departed; and on the last Monday of each month, for the comfort of the souls of us who take chances in this Raffle, and should happen to die during the course of the year.

"In due season, public announcement will be made as to the date on which will begin the nine days' service in November of this year, by means of notices displayed on the door of the church.

"NAMES
of the souls in Purgatory that are entered for this Raffle."
[Blanks follow to be filled out.]

When our 'verting priests discover Rome's pious frauds, are they going to put aside their intelligence and swallow them whole, along with the Pope? It does not seem possible we could have produced sixteen men capable of such foolishness. If they can take in all of Rome, then we are doing well to be rid of them. We have put up with men who have been too long casting eyes Romeward. For them the protecting arm of Peter is joy complete, at any sacrifice. They have looked so long with one idea only that Rome has become perfect in spite of Latin-America Romanism, Spain, and Liguori. Rome laughs—it is a good joke. The rest of us are discredited in our own Church.

It is a pity that it is not understood that these men do not

control the Catholic party nor the seminaries. The Catholic party contains many men unknown because they are not always making a noise. It has many sympathizers who are kept quiet because a few have "Roman fever." The trouble with us, as a party, is (for it seems to be a hideous necessity to belong to a party) that we have not combined forces in order to fight for necessary rights. The line of Catholicity has been too narrow. What a glorious vote the party polled in Philadelphia! And if *all* had been there, the day would have been a victory. Ninety votes to protest against the action of the Bishop prostituting one of the churches for the hysterical irreverences of a common revival! The Bishops can punish the priests for breach of trust. There may not be a regular way to discipline the Bishops, but—ninety priests, organized for the fight, and using the methods of the widow with the "unjust judge," could make the episcopal throne so warm that for the sake of peace, for comfort, the Bishop would be true to his trust! All things were written for our learning; it is time we learned how to fight.

Certainly we cannot sit still and bemoan the Church's degeneracy. Let us pray. Let us fight. And we will find Bishops with their backs to the wall, fighting with us.

Fortunately, here in Mexico our fighting is of a different order. Evils of Romanism are not the only evils. Ultra-Protestantism is as bad. Here one meets, and has to deal with, people from the whole English-speaking world—every sect known and unknown, and one tries to minister to all. It does not take long to learn that the Church is not a popular organization. In four years I have known of and experienced four deliberate attempts on the part of Protestants to break up the work of the Church because it was *the Church*. English Church history proves that every advance towards satisfying the demands of Protestantism has been just as fruitful as every advance to Rome. Nothing has been gained—much lost.

Another thing. In dealing with all these people passing through day by day, many communicants of the Church are met and the lack of knowledge they display about the Church is appalling. "Prepared for Confirmation?" "Oh, yes! Learned Church Catechism." They know but little more about the Church, duty towards God, and the things a Christian ought to know and believe to his soul's health, than a Hottentot. Our clergy have all the preaching and teaching that they can attend to without listening to lectures from Protestant ministers. If they do their duty they will have no time to flirt with Protestantism or cast eyes at Rome, and perhaps the Bishops, too, will learn to be good. WILLIAM WATSON.

Puebla, Mexico, June 2, 1908.

THE PATRIOTIC SERVICE AT MORRISTOWN, NEW JERSEY.

To the Editor of The Living Church:

DAVID once said, in his haste, "All men are liars." Had he lived in the diocese of Newark he might have said it at his leisure. You have evidently been misled by some pervert or pro-Romanist. As I happened to be present at St. Peter's Church, Morristown, on the Sunday after Ascension Day, perhaps I can cast some light upon "the strange report," and what you blithely term "a violation of Canon 19."

Morning and Evening Prayer having been duly said at 11 A. M. and 4 P. M., a special service for the G. A. R. post and Sons of Veterans was held in St. Peter's Church, at 8 P. M. The Lord's Prayer, Apostles' Creed, and special prayers for the occasion were said by ministers of the various communions mentioned in your courteous notice of a very solemn and patriotic service. An officer in the U. S. Army and one in the Navy, both, I understand, communicants of our beloved Church, read the lessons. Mr. Sturges preached, and Dr. Hughes pronounced the benediction. If you will instruct your Newark correspondent to take heed to the Ninth Commandment it will be better for all concerned. The gentlemen whom you pleasantly denominate as "sectarian ministers," wore their usual black gowns. Not one of them even made "an address." Canon 19 was not violated. And in this diocese the Lord's Prayer and Creed, thank God! are used, in nearly all Christian places of worship, and are not considered as "patented" by the Episcopal Church. Not being a mind-reader I do not "presume" to say whether this service was licensed by the Bishop or not. Personally, I do not see why his "license" should have been asked. Had it been, as a Christian and a patriot, Bishop Lines would doubtless have freely given it.

In the interest of fairness and decency I trust you will correct this misleading and untruthful "report," whencever it came to you.

A little veracity and adherence to faultless fact, together with a little more loyalty to the Bishop of this diocese on the part of certain so-called "Catholics," would be much appreciated. Yours truly,

Trinity Rectory, L. S. OSBORNE.
Newark, N. J., June 12, 1908.

[It is of course quite possible that if David had lived in the twentieth century he would somewhat have expanded his observation concerning the prevalence of lying. However that may be, we fail to discover any material divergence between the account of the service at Morristown given in our issue of last week and that given by our present correspondent. Our report stated that "These sectarian ministers took the opening portion of the service, read the lessons, resumed the service at the Creed, and read the prayers." Our present correspondent says "The Lord's Prayer, Apostles' Creed, and special prayers for the occasion were said by the ministers of the various communions mentioned." Apparently the only justification for the intrusion of our correspondent's expansion of David's view of "all men" is in the matter of the lessons, which appear not to have been read by the visiting ministers, but by certain laymen. Our news item states that "the part taken by the sectarian ministers was directly opposed to the provisions of Canon 19." We should suppose that was self-evident to any one who would read the canon, since the act of reading the prayers and leading in the Creed is, obviously, "officiating." But we are very ready to give place to the explanation given by our correspondent, and only regret that it might not have seemed to him proper to make it in a little more courteous manner. We doubt whether epithets, not to say insults, are really necessary accompaniments to the recital of matters of fact, particularly where they relate to a very trivial occurrence at best. We have promised to report, at least while varying interpretations are current, all the functions which seem to have any bearing on Canon 19. This was reported in a single brief paragraph as one such instance.—EDITOR L. C.]

A NOTE OF APPRECIATION.

To the Editor of The Living Church:

THERE are times when to withhold commendation is a blunder, if not a crime. I write these words in view of the splendid service done by THE LIVING CHURCH through the past seven months in its reports and comments on Canon 19, and the exceptionally earnest, steady, and pacific leaders in what some have called a crisis.

The whole American Church owes you a debt of gratitude for your thoroughly courteous presentation of all views, your lucid exposure of liberties taken outside of the canon and not under it, your reassuring advice that the Church has not committed an error in faith if, as some hold, an error in judgment in the passage of the canon, and your truly honest and faithful Catholic stand as against the panic-stricken, the libertines, and the deserters, which has been a source of great comfort and assistance.

Never, in my acquaintance with THE LIVING CHURCH—that is from its beginning—has it more completely justified its title or strengthened the confidence of its readers, who look for clear utterance, unquestioned loyalty, and deep-seated and active charity.

That a great multitude of sane and earnest Churchmen will endorse this delayed expression of sincere appreciation is the hope of Yours truly,

Bishop's House, Atlanta, Ga., C. K. NELSON,
Whitsun Eve, 1908. *Bishop of Atlanta.*

THE BISHOP OF MASSACHUSETTS ON CANON NINETEEN.

To the Editor of The Living Church:

BISHOP LAWRENCE'S Convention address has just appeared in pamphlet form.

How can the Bishop relieve himself of the responsibility laid upon him by the new canon which virtually forbids the introduction of persons not ministers thereof into its edifices to preach sermons or even to deliver addresses, without the Bishop's express license? He makes here a disavowal of any intention to exercise this responsibility, which seems to be a very definite exercise thereof. Bishop Lawrence proposes to exercise no judgment in regard to granting the license asked for, but to act automatically, so as to "trust the clergy" in the matter—after the same fashion, as he says, as that in which he trusts them when they apply for lay readers—persons, it should be re-

membered, who must be communicants and who are not permitted to deliver sermons or addresses of their own, but only to read those of authorized clergymen and to read the appointed words of the Bible and the Prayer Book. This illustration is hardly a parallel case, and offers no opportunity for the intrusion into the Church—should individual clergymen so desire it—of those who, if they spoke their minds freely and frankly, would and should deny "the validity of the orders" and the principle of the "apostolic ministry" of the Episcopal Church—to which Bishop Lawrence assumes the new canon to have no relation.

Bishop Lawrence emphasizes the phraseology which confines the liberty of invitation to the delivery of "addresses" (not sermons) on "special occasions" (not the regular service), yet the canon was still hot when one of the clergy whom the Bishop "trusts" got his license (or acted without it and without being disciplined therefor) for the use of his pulpit at the regular service Sunday morning for a sermon by an excellent Congregational minister who has openly announced his special antagonism to prelacy, *i.e.*, the principle of the "apostolic ministry." And similar other cases are reported.

The Bishop of Massachusetts says that action of the Bishops in voting for the canon was taken "without a dissenting voice." The Bishop of Ohio says of the canon, "It did not pass the House of Bishops unanimously, as has been stated." Here is a striking issue of fact. Another issue which Bishop Lawrence may be asked to meet is whether he did not in Convention plead for the passage of the canon because it would give him power which did not before exist to control irregularities. Whether this be true or not (and there is excellent authority for the statement), the full responsibility is given to the Bishop by the canon, and he cannot shirk it in a diocese which contains men who have openly voiced their sympathy for a former brother, deposed for disloyalty, and who might not inconsistently be invited by them to fill their pulpits—according to that "individualism" on which Massachusetts, according to the Bishop, has thriven so well!

The Bishop says that if he should exercise his prerogative, there would be revolution. A revolution exists in his diocese and the interpretation and judgment of the Bishop are absolutely demanded to suppress it.

At present, if an "advanced" clergyman should persuade one of the Paulist fathers to preach for him, or a "broad" parson should invite a Socinian to deliver a sermon in his pulpit Sunday morning, the Bishop, as he seems to say, will only ask the incumbent who is placed generally and by this canon explicitly under his responsible authority, if he is sure he has "considered" its conditions, and in no imaginable case will refuse to grant the license and fulfil the obligation placed upon him by the canon to administer its law. Yet the Bishop says: "My duty was to administer the law." To the ordinary mind it would seem that the Bishop's programme is stultified by his own statement.

Ah, when will these good, "liberal" Episcopalians learn that the world will respect them only when their deeds match the words they profess? So long as there is an organization, the fact that it is a Christian organization only makes it more imperative to preserve its good order, good faith, and good discipline.

ERVING WINSLOW.

THE VIEWS OF THE BISHOP OF ARKANSAS.

To the Editor of The Living Church:

IT seems, from correspondence which has been published by the Church press, and from private letters which I am receiving, that some most excellent people are very much troubled about what I am reported to have said in my recent Council address upon the subjects of the "Open Pulpit" and the "Admittance of Re-married Divorced People to Communion."

As my remarks on these subjects were quite extended, the reports were necessarily condensed, so that they gave little of what was said. They were correct, however, in stating the main points to have been: (1) If the Preamble to the Constitution, as proposed by the 1907 General Convention, should be ratified and adopted in 1910, as I hope it will be, it will shift our controversy with denominationalists and sectarians so as to make the "irregularity" rather than the "validity" of the acts of their ministries the battlefield between them and us, and (2) the Church and State have their separate, well-defined, spiritual and temporal realms. The regulation of marriage and divorce and of the re-marriage of divorced persons appertains to the State; and, therefore, the Church should think twice, yea thrice, before excluding anybody from the rights and privileges of membership who in matters primarily belonging to the civil jurisdiction complies with the laws of the State.

The journal of our Council will be published and my address will be reprinted from it about August 1st. Naturally I would rather be judged by all that I said on these burning questions than by the greatly condensed reports, and so I shall be glad to mail a copy of the reprint to any who may desire me to do so.

WM. M. BROWN.

The Episcopal Residence,
Little Rock, Ark., June 10, 1908.

AUSTRALIANS ASK UNITED PRAYER FOR THE LAMBETH CONFERENCE.

To the Editor of The Living Church:

AT a meeting of clergy held in Sydney, Australia, on April 6th last, it was unanimously resolved "That an endeavor be made to link together, in a chain of special prayer, the members of the Church in the different parts of the world during the progress of the Lambeth Conference, and on its behalf."

This great assembly of our Bishops in London from many and distant lands will take place on July 4th, and the proceedings will last about one month.

Although the conference will be chiefly deliberative, and without legislative power, any resolutions it may pass may have a very far-reaching effect upon the welfare of the Church.

The importance of united prayer ascending to the throne of God from thousands of believing men and women at such a time cannot easily be overestimated.

It is suggested and asked that in each parish, in addition to any daily service, a circle or circles of Church people be formed for the purpose of meeting together for a definite portion of each day for prayer, and on Wednesday and Friday evenings in particular. Such meetings are to be held in Sydney.

That the special objects of such prayer shall be (1) That a great blessing may rest upon the Conference. (2) That the Holy Spirit may so rule the minds of those who have been called to confer upon the important matters concerning the welfare of the Church, that the result may be the advancement of the Gospel in its purity, and the establishment of peace and harmony within our communion.

Should this be generally adopted, the inspiring fact is evident that a great wave of prayer will roll around the English-speaking world up to God on behalf of the Conference.

We are, your faithful servants,
F. B. BOYCE,
(Canon) *Rector of St. Paul's, Sydney,*
A. E. BELLINGHAM,
(Canon) *Rector of St. Philip's, Sydney.*

ST. JOHN BAPTIST.

A wilderness! A human cry!
"Turn, sinners turn; why will ye die?"

"How shall I turn? Sin's crimson spot
Assails me with its evil blot."

"How shall I turn? Sin's heavy hand
Fetters me like an iron band."

"Sinner, He comes! Behold the Lamb!
Sent to prepare His way I am."

"I, who your sin am sent to tell,
Show Him who saves from sin as well."

Years have gone by, but still, as then,
John Baptist calls to guilty men.

Where men in sin and darkness lie,
There is the desert; there the cry:

"Turn, sinner turn! This is the hour;
Make your escape from sin's dark power."

"How shall I turn? Guilt grieves my soul;
How shall I turn? Sin holds control."

Thus shall ye turn—at Christ's cross lay
All of your load of guilt away.

Thus shall ye turn. Sin's poisonous spell,
Jesus, the Saviour, cures full well.

So now the Church who sin reveals,
Tells of the Christ who sinners heals.

Lake City, Minn. CARROLL LUND BATES.

LITERARY

PROBLEMS OF SOCIETY.

Sin and Society. By Edward A. Ross. Boston: Houghton, Mifflin & Co. Price, $1.00 net; postage 10 cents.

Professor Ross is much more than a skilful phrase-maker and a brilliant paragrapher, although he is justly entitled to credit for those qualifications. He has a clear conception of present-day conditions and tendencies and a happy faculty for summing up complicated situations in a few terse sentences. To illustrate let us take the three heads of his chapter on the "Rules of the Game." First he declares that "the non-enforcement of the rules of the game ruptures at last the social peace." He reinforces this point by citing the case of a state where the law-abiding disposition was so weakened by the Standard Oil Company's example that a man who tapped a pipe line and stole Standard oil for two years was found innocent by jurors who had *heard him plead guilty!*

His second point is that "tampering with the rules of the game finally brings the game itself into discredit," and he emphasizes what many thoughtful observers have seen for years: that the "Nemesis of treating private property, freedom of enterprise, and corporate undertaking as instruments of private gain rather than of public welfare, is the root and branch man who urges us to escape the Unendurable by taking refuge in the Impossible."

In the third place "the conspicuously successful violator of the rules of the game robs us of that which is more precious than gold," and "unless the rules be enforced, the moral plane will not be lifted simply by adding to the number of righteous men."

Under this last head Professor Ross makes a powerful plea for just such legislation on industrial and social questions as President Roosevelt is most directly identified with, and for that body of laws which is gradually emancipating our communities from the thraldom of corrupt political machines. The optimistic temper of Professor Ross is disclosed in his comment on this phase of the question: "From the upward rush of sterling characters in the five years since the grip of the 'organization' began to be loosened and the political stairways cleared, judge what we lost during the decades when we let so many consciences knock vainly at the barred portals of public life."

The book is well worth reading and rereading by conscientious Churchmen who are troubled by some of the signs of the times and want a thoughtful view of current events. The author's injunction is not "Be good," but "Be rational"; and he follows his own advice so successfully that we can repeat with approval President Roosevelt's commendation of the book as "wholesome and sane and worthy of a widespread influence." CLINTON ROGERS WOODRUFF.

Winning the Boy. By Lilburn Merrill, M.D. With an Introduction by Judge Ben B. Lindsay. Chicago: Fleming H. Revell Co.

The commendatory introduction, by such an authority on work among boys as Judge Lindsey, ought to be a sufficient recommendation to induce people to read this book. The conviction running through the introduction and the book is that ordinarily the boy is all right, but that there is a boy problem because of the delinquencies of older people.

The writer first emphasizes the necessity of trusting the boy and getting at the boy's heart. He then shows how many boys have inherited weaknesses that can only be remedied by contact with Christ. He says any worker among boys will soon find all the arguments he wants for original sin. He then dwells on the uplifting influences of the bath, the gymnasium, and the boys' club; gives useful suggestions as to informing the adolescent boy about the mysteries of life; shows the need of making a separate study of each individual boy; and outlines methods for fresh air work with boys, religious meetings for boys, and boys' clubs. The club, he maintains, is merely a substitute for the home, when a boy has none, or a supplement for an inadequate home; and its aims should be entertainment, inspiration, and companionship.

The book is written in an entertaining style, though there is perhaps too free a use of boys' slang. There are passages that shock a Churchman's sense of reverence; but surely no irreverence is meant, as the writer is full of Christian enthusiasm and love for souls.

The Power of Concentration. How to Acquire It. By Eustace Miles, M.A. New York: E. P. Dutton & Co. Price, $1.25 net.

This is a helpful little book. One may question the appropriateness of its title. It might better be called, "How to Live." It contains all the most modern suggestions as to vital culture, such as deep breathing, muscular relaxation, auto-suggestion, how and what to eat and drink and what to abstain from, the correct posture of the body, helps in recreation, the "part-by-part" system, and so forth. By concentration the writer means the plain putting of first things first, and keeping them in view while one attends to second and third things in order of merit. He gives many suggestions which ought to prove most valuable in acquiring this power. The book would be a good one to put in the hands of any who are attracted to Christian Science or other kindred systems, as it contains all that is useful in those systems without making a new religion out of it.

IN A little book, *On the Training of Parents*, by Ernest Hamlin Abbott (Houghton, Mifflin & Co., Boston. $1.00 net), the author, one of the editors of the *Outlook*, writes in such wise as to turn the tables on those who talk about the training of children. He rightly shows that the real problem is that of training the parents, and if we could solve that problem, the problem of the children would solve itself. His suggestions are most excellent, though at times his desire to startle rather carries him beyond the limits of prudence; notwithstanding which, the volume is excellent.

POETRY AND HYMNOLOGY.

The Poetical Works of the Rev. H. F. Lyte, M.A. Edited with a Biographical Sketch by the Rev. John Appleyard. Imported by The Young Churchman Co., Milwaukee. Price, $2.00 net.

It is rather strange that, with the wealth of poetic productions of this author, we should know him exclusively for his hymn "Abide with Me." Beautiful though that hymn is, it is not difficult to find other hymns and poems in this collection that are its equal, and of the "metrical psalms," which are a large part of this volume, almost all are admirable hymns. There is also a series of extensive "tales in verse of the Lord's Prayer," which remind one forcibly of Longfellow's *Tales of the Wayside Inn.* Perhaps it is hopeless to make the attempt to secure a large audience for the reading of poems that are as yet unknown, but if this be not so, there must be much pleasure in store for persons who will make the acquaintance of this book.

MUSICAL.

The Adult Male Alto or Counter-Tenor Voice. By G. Edward Stubbs, M.A., Mus.Doc., Organist and Choirmaster of St. Agnes' Chapel, Trinity Parish, New York. New York: The H. W. Gray Co. Price, 75 cents.

This is an extremely valuable book. It treats of the subject of adult male altos or counter-tenors as an adjunct to our choirs and indeed to music generally. That this voice is almost entirely unknown in this country is, the author holds, purely due to our lack of appreciation of what we might possess, and not in any sense, as is sometimes urged, to climatic or other necessary causes. The author believes that the "boy alto has its proper place and deserves recognition," but he discriminates carefully between that voice and the adult male alto, which might be of much larger value if our choirmasters could only be induced to search it out and utilize it. This, obviously, is in large part a matter of education, and the choirmaster who is willing to learn will find an excellent introduction to that education by means of this little book. It is one that is most suggestive to those interested in Church music.

BIOGRAPHY.

The Life of Alice Freeman Palmer. By George Herbert Palmer. Boston and New York: Houghton, Mifflin & Co. Price, $1.50 net.

A charming personality deserves a biography charmingly written. Professor Palmer has written a delightful life of her who had been his wife, and who also had filled a notable place in the world not only well but with joyous cheerfulness. Few women have been called upon, young, to be creators and leaders of large enterprises, and such a work Mrs. Palmer, as Miss Freeman, was called upon to do. One of the first women to graduate from a *bona fide* university, where they had to compete on equal terms with men, she was called when scarcely more than a girl to be the president of an almost inchoate women's college. Vassar was just beginning its career when Miss Freeman went to Wellesley as professor of history. We can scarcely in these days realize how recent is the growth of institutions for women where they can receive the same educational advantages as men. Whatever may be our views on the system of co-education, and they are decided, we have no hesitancy in affirming that the college-bred woman is a fitter companion for man than the woman with meagre intellectual attainments, all other things being equal. We also do not hesitate to say that a college education does not destroy the true womanly intuitions and duties nearly as much as the demands of what is termed society. In this opinion we are confirmed by this book.

The problems that confronted Miss Freeman on her installation were many. Wellesley was still in a formative state; the founder's plans called for many electives without endowment for the salaries of professors required. There were no fitting schools from which students prepared for rigid entrance examinations could be drawn; the boarding facilities were inadequate. All these were solved; the electives were grouped, two courses with adequate elasticity were arranged; fitting schools were fostered; halls were built. When Miss Freeman came to lay down the task, Wellesley had been made.

Of the life of Mrs. Palmer we refer the reader to the book itself, in which the husband has portrayed the wife, lovingly and sympa-

thetically. We cannot set forth the underlying purpose better than Professor Palmer has done in these words:

"Such, then, are the three impulses of this book—the insatiability of love, the general desire for portraiture, the rights of history. Here personal, psychological, social motives mingle. Since I can no longer talk with her, I would talk of her and get the comfort of believing that even now without me she may not be altogether perfect. Enjoying, too, artistic criticism, psychology, ethical problems, I gladly bring my special knowledge to bear on what many find mysteries. . . . ." H. P. S.

MISSIONARY.

The Unfinished Task of the Christian Church. Introductory Studies in the Problem of the World's Evangelization. By James L. Barton. New York: Student Volunteer Movement for Foreign Missions.

This text book of Missions is one of a series published by the Student Volunteer Movement, and grew out of the author's experience as a teacher of mission study classes at the Northfield Student Conference in 1905 and 1906. Dr. Barton was for many years a missionary in Turkey, and, as a corresponding secretary since 1895 of the American Board of Commissioners for Foreign Missions, has had opportunity to observe the work in the countries of Asia. Of many books that have lately appeared, showing the present widespread interest in missions, this must be classed among the best. Its chapters are on the Meaning, the Obligation to Undertake the Task, the Extent of the Task, Obstacles to be Overcome, Success of the Early Church, Successes of the Nineteenth Century, Adequacy of the Resources, and, Shall We Finish the Task? The first chapter commands attention and stirs one to read the whole book. It is clear, illuminating, and inspiring. The discussion proves the writer's wide acquaintance with facts and conditions and is made convincing by the sanity and force with which the store of information is presented. The book is more than a text book for class use. It can hardly fail to make every reader feel that the modern interest in missions has permanent value and is worthy the attention of thoughtful men and women. It appeals to all sincere Christians by its demonstration of the truth that missionary effort is based on sound *reason* as well as sane religion.

RELIGIOUS.

The Unfolding Life. A Study of Development with Reference to Religious Training. By Mrs. A. A. Lamoreaux. Chicago: The Religious Publishing Co. 188 pp. Price, 75 cents net.

This volume is written with skill, knowledge, and a definite purpose. More than that, the purpose is not psychological clearness, intellectual accuracy, or Sunday school improvement. It is written to trace the development of an immortal spirit. It is a gentle, loving, heart-touching plea to everyone who has to do with the education of a child to realize that the greatest thing in the world is an unfolding human life; and the greatest work in the world is to touch that life helpfully.

"Life is a bundle of possibilities and self-activity." "The direction and degree of development are largely determined by nurture." "Every posssibility in a life must develop toward the best, or the worst." "The first factor in nourishment is personality." "The printed lesson may fail, but the lesson from the teacher's life, never! This explains the success of many a humble mother, and the failure of many an intellectual teacher." "Every soul needs the complete Christ for itself." "The amazing thing among parents and teachers is their unconcern over Christ's *absence* from the lives of their children."

The above quotations, from a half dozen pages, give but a small idea of the keen insight and rare spiritual vision of the author. Her own loving sympathy with her subject compels the sympathy of her reader. Measured by its spiritual quality, it is probably the most helpful book yet written on the subject of Child Nurture. We do not see how it can fail to be an inspiration to any parent or teacher who is in earnest. ALFORD A. BUTLER.

The Three Creeds. By the Rt. Rev. Edgar C. S. Gibson, D.D., Lord Bishop of Gloucester. New York: Longmans, Green & Co. Price, $1.40.

This latest addition to the Oxford Library of Practical Theology is one of real value. It is written in a popular way; but it indicates much learning and careful study. The three Creeds are each discussed separately after an introductory consideration of Creeds in general.

The author shows quite clearly that the Apostles' Creed is essentially a Western production, and it is even now unknown to most Eastern Christians. The Nicene Creed is explained, and the assertion, which is commonly made, that the last few clauses were added at the Council of Constantinople is shown to be an error. The "*Filioque*" is explained in a simple and clear manner. The discussion of the so-called Creed of Athanasius is very satisfactory indeed. The explanations of the articles called by some "damnatory," are clear and convincing.

The Bishop of Gloucester has fulfilled his task extremely well. It is no easy matter to use abundant learning without becoming technical and unintelligible to the ordinary reader. This Bishop Gibson has succeeded in doing. FRANK A. SANBORN.

The Holy Eucharist, With Other Occasional Papers. By P. N. Waggett, M.A., of the Society of St. John the Evangelist. Milwaukee: The Young Churchman Co. Price, $1.25 net.

This volume contains fifteen short essays and articles which Father Waggett has written at various times and has now collected into one volume. The papers are all characteristic, and are most interesting and useful. The first of these, which gives the title to the volume, is an extended and valuable paper and is followed by four shorter essays on phases of the same subject. An article on Bible Reading, originally printed in the *Church Quarterly Review*, is especially attractive. Other essays, all of them thoughtful and readable, are on The Manifold Unity of Christian Life; Worship; Redemption; Resurrection; The Epistle to the Ephesians; Intercession; Temporal Blessings; Christmas; and, finally, a delightful conclusion, "Envoy: a Dream."

A LITTLE BOOK of devotions by Archibald Campbell Knowles, rector of St. Alban's Church, Olney, Philadelphia, with a preface by the Rt. Rev. the Bishop of Fond du Lac, is *The Practice of Religion* (E. S. Gorham, New York. Price, 40 cents). The instructions, covering those things that concern the Church, are admirable and are very plainly stated. The devotions are simple, such as are adapted to those not far advanced in the Christian life and especially to young people. In his "foreword" the Bishop of Fond du Lac well says that by means of the faithful use of this book, "God will reveal and communicate to the loving soul the riches of His grace."

BISHOP BECKWITH'S last book, *Rightly Instructed in God's Holy Word*, has been newly issued in cheap and popular form, paper covers. The Bishop became widely known in the Church through his authorship of *The Trinity Course of Sunday School Instruction*, and this book is a natural sequence or companion to that course, though not necessarily connected with it. Thomas Whittaker, Inc., are the publishers.

THE BISHOP OF LONDON will soon publish his very recent work entitled *The Love of the Trinity*. The American publishers will be Thomas Whittaker, Inc. The book is in character similar to *The Call of the Father* and *A Mission of the Spirit*, which have been and are in great demand. The form will be popular, putting the work within reach of all who want it.

THE ROMAN CONTROVERSY.

LOCAL CONSIDERATIONS in Philadelphia have led to the publication in that city of two pamphlets treating of phases of the Roman question. One of these is *A Word in Season*, from the founder and first rector of St. Elisabeth's Church, the late Rev. Henry R. Percival, D.D. It consists of a number of pages from Dr. Percival's volume, *The Glories of the Episcopal Church*, in defense and explanation of the Anglican Position. Not only will this tend to reassure any of St. Elisabeth's parishioners who may, through recent events, have wavered in their allegiance to the Church, but it also shows how great a gulf has grown between Dr. Percival and certain of his sons in the faith, who respected him while he lived, and have since abandoned the communion which he defended. One realizes anew what a power Dr. Percival was in his generation—a balance wheel to men whose balance was lost upon his death. [Published at St. Martin's Press, 713-719 Catharine Street, Philadelphia.]

The other is an excellent pamphlet of 16 pages by the Rev. Archibald Campbell Knowles, entitled *Anglicanism or Romanism: Which is Most Truly Catholic?* It briefly establishes the Catholic position and then compares with that position the modern Roman and Anglican positions, criticising especially the Roman abuses in worship. [St. Alban's Church, Olney, Philadelphia, $2.00 per hundred.]

MISCELLANEOUS.

The Foundation Stone Book, Washington Cathedral, A. D. 1907. By W. L. DeVries, Ph.D., Canon of Washington.

This is a handsome addition to the literature of the Washington Cathedral already in course of accumulation, and rightly does it contain a memorial of the late Bishop, to whom the diocese of Washington owes the foundation of its Cathedral. The volume gives the history and progress of the work thus far, and shows the Cathedral as it will sometime appear. It is also adorned with other appropriate illustrations. There is a reproduction of the office for the laying of the foundation stone, an account of the service on that occasion, and the addresses of the President of the United States and the Bishop of London, with reproductions of photographs taken at that time.

THE SUGGESTIVE title, *The Duty of Being Beautiful*, by Sara A. Hubbard (A. C. McClurg & Co. 50 cents net), introduces one to a really admirable essay in which the culture of the heart is the predominant thought. The book is attractively adorned in colors.

TO VICTORY'S HEIGHTS.

The inner-whispered word he knew and rose
Through cloud-flecked day or sun or starry night,
Borne upward 'mid the silences, his flight
Safe measured by the growth of soul. In throes
Ofttimes of agony he fought dread foes
Within his breast: yet beckoning on, the light
Of days to be—vouchsafed in vision bright—
His lodestar shone. No other sign he chose.
This his reward: that as he higher rose
And deeper drank at fount whence wisdom flows,
Led by his song th' unseen the real to men became -
Not earth but heaven their pilgrim-aim.
Nor asked he more. But one onlooking found
His work as poet, prophet, priest, loved-crowned.

ISABELLA K. ELDERT.

FAIREST GARDEN FLOWERS.

BY PRESBYTER IGNOTUS.

OF all the paradises I know on earth, this side the Atlantic or the other, none is so dear to me as that which lies here in our own Back Bay, between Beacon and Boylston Streets, with the Common rising green beyond it, and Arlington Street for its boundary westward—the Public Garden. I have sauntered through Hyde Park and Kensington Garden, pausing by the round pond dear to Peter Pan; I have made promenades in the Garden of the Tuilleries and round the Hamlet of the Little Trianon; I have watched the bears in Berne, explored the shady recesses of the Cascine, chatted with small Quirites in the Borghese, and recalled ancestral voices amidst the glorious avenues of the Bosch, near "the House in the Wood." But for concentrated beauty of coloring, atmosphere, landscape, environment, contrasts, and, above all, society, commend me to our own Public Garden—which has, besides, the great advantage that it is in Boston, a privilege all the aforenamed parks of pleasure necessarily lack.

But it is not of the tulips that I mean to write, nor the Japanese appletrees, all in their glory of pink and white, nor the pansies smiling up demurely between the brighter flowers. There are other blossoms worthier notice, *me judice;* and I want to tell about them before they have changed too much to be recognized; flowers change very fast, eheu! The place where they flourish most abundantly is round the Ether Monument and over by the arbor in the northwest corner; but they move about, these small blossoms, and you will not always find them where you search first (perhaps the prevailing breeze has something to do with it). At any rate, I go over with my book, ready for an hour's quiet study of some grave topic, "The New Theology," it may be, or "The Gospel of Despair," and sit down under the gingko tree; but before I have found my place, tiny hands are clasping mine, childish voices flute in my ears, baby feet dance merrily before me, and I forget all else in the knowledge that the garden belongs above all to the children. One isn't a child any more, alas! and six feet is alarmingly big by the side of three. But giants have their place in fairyland; and there was Offerus, you know, the tremendous Canaanite that carried our Child-Saviour across the river and was called Christopher ever afterward; and the Selfish Giant, about whom Oscar Wilde has written so tenderly that we pardon him much else; and many another not alien to the child-mind. So, big and almost middle-aged as one is, one may be admitted a burgher of the garden-commonwealth of little folk if one has the pass-word, the grip, and the countersign. The pass-word is, "Once upon a time"; the grip—I can't quite describe it, but it means as many small hands clutching yours as you have fingers; and the countersign is made by blowing kisses towards backward-glancing youngsters when nurse leads them away towards supper, bath, prayers, and bed.

I set out to sketch some of these children who blossom there daily, delighting eye and ear and heart alike. I must not attempt the aristocrats of the Garden, calm and stately in their perambulators, gazing unmoved at the passing show; it needs skill greater than mine to describe babies in their glory. But the others, how they provoke even a sober pen to be dithyrambic! Mary comes first—Mary, aged six, with a character of her own, and far more than her share of the *Ewig Weibliche*. It was she who beamed up at me, one heart-opening afternoon, with a sudden burst of confidence inspired by a swanboat voyage: "I'm going to tell you the people I love: I love mamma and daddy, and baby brother, and grandfather and grandmother, and my uncles and aunts—I've got a lot of them—and that's all!" Seeing my budding hope blighted by this stern and final limitation, she relented a trifle: "Well, I'll put you in last, if you like." But pity is too near contempt to be altogether acceptable, and I must have shown a wounded heart; for the small coquette dimpled reassuringly, and added quickly: "You see, I was saving you for a treat!" Mary indignantly resents the statement that she used to be a good child: "I am now; daddy says so, and he knows everything!" If one insinuates daddy is a prejudiced witness, one is withered into silence, until baby brother comes over from his sand-pile to say plaintively: "Do you like me?"

Jo and Ted are twin stars, revolving around a common centre, Jo's new motor-car, air-cooled, double-cylinder, leg-engine of one-boy power. Jo is fair and fat and autocratic, as befits a man who is his own chauffeur at five. "This is my turn again, you see; then, when I've come back, you can have a ride, and you next. No, I want it after that for Ted. Ted's my particular friend, you know." Ted curls up contentedly on my knee, waiting his turn; Ted, six, colored like some adorable Gianbattista of Filippino Lippi, but altogether American to his ultimate capillary in his enthusiasm for Bre'r Rabbit and Bre'r Bullfrog. "Thank you very much; tell another"; and one obeys gladly, for the sake of the sparkle in those wonderful eyes.

Muriel is Ted's small neighbor, three and a half. She wears a sugar-loaf Mexican hat, and pink is her favorite color for ribbons, frocks, and cheeks. But "The Red Leprechaun" is *persona grata,* it appears, and at three and a half one is too wise and experienced to rail at the existence of fairies. "Course there's fairies; where would the stories come from if there weren't?" Looking at her as she turns somersaults obliquely under the copper birch, who can doubt that fairies exist? Not I!

The Greeks fabled of Three Weird Sisters, whom they called, in fear and flattery, Eumenides, daughters of Earth and Night. But Chestnut Street sends down three tiny sisters in whose presence one could almost realize Eden before the Serpent's entrance. The eldest is eight and the youngest is four: princesses all, bearing themselves right queenly, as befits young ladies of their lineage, but breaking radiantly into smiles, "many twinkling," *"anarithmon gelasma,"* at the slightest excuse. Diabolo becomes them, and it is very wizardry that whirls the flying spindle high in the air and catches it unerringly; but when Baby Four-Year-Old misses it and claps her hands in joy at her own discomfiture, I realize the significance of the gamester's proverb: "There is no pleasure like winning, except losing."

Among all these others one tiny foreigner takes her place; quaint, large-eyed, fair-haired, elfishly sober Vivien, so she declares her name, and writes it fairly in my pocketbook, with a typical Beacon Street cognomen to follow. But her imagination is Oriental and flies far higher than her small companions; she philosophizes at eight and knows the reasons of things, gravely unsmiling, though now and then flashing a radiant glance of appreciation at the climax of a tale. Somehow I am not surprised to find Vivien answering to quite another sort of name when I encounter her in a family party out in the Arboretum, above the Lilac Walk; France or Russia has sent her here, with a remoter debt to Palestine. But the exotic is taking root, passionately resolved on being American, and its blossoms have their rightful place in the pageant of spring.

And what shall I say more? For the time would fail me to tell of Lillian and Norah and Edith; of Marguerite and Frances; of Barbara, mothering her three little brothers with the proud delight of seven years; of Doris and Charlie, Margaret and Sarah and Rosamond and all the others who, alas! are scarcely little children now, though many childlike graces survive in them. One, Shelah, has passed beyond such changes as here we dread, into the eternal paradise of which all our pleasances are only shadows. And others, that blossomed here last spring, have been transplanted to lands beyond seas, in search of what can be found close by. But the glory of this flower-bed I tell you of is that it is perennial. Children there always are, and by God's mercy children there always will be. And surely, if anything can ever bring back the golden age, it is the presence of the flowerlike attributes a child-lover discerns: Innocence, unself-consciousness, sincerity, gentleness, docility, abounding love and faith. Childish things we must put away with the lapse of years; yet to be childlike is the path of perfection. They tell a story of Lowell, how once in London he passed a door over which was carved, "Home for Incurable Children," and smiling, said: "They will take me there some day." Ah, the truest geniuses and the greatest saints are

incurably children; and we who haunt the garden these bright afternoons rejoice in society such as angels love.

The whole round world is, at its best, a playground for children. Nay, a sweetly audacious poet has put it even more strongly in a little verse I love so much that I take it for ending here:

OUT OF BOUNDS

A little Boy of heavenly birth,
But far from Home to-day,
Comes down to find His ball, the earth,
That sin has cast away.
O comrades, let us one and all
Join in to get Him back His ball!

—*Boston Transcript.*

THE FRAGMENTS THAT REMAIN

By E. F.

IS there any scope in God's Kingdom for the service of "irregulars"—that is, of such of us women as are, in His Providence, debarred from stated and active channels of usefulness by physical weakness, and who have not received the talent of controlling large means as an offset? Such numbers as there are of us must in the aggregate be a power for Christ's service. Something other than the influence of Christian character—priceless and primarily requisite as that is—must be within our attainment. God guide us by His Holy Spirit to find a place for the fragments that remain!

First of all, have we thought of intercessory prayer as perhaps our particular vocation? Through our limitations, we have special leisure, special disability if you will, in regard to the activities of life. But here is there not a call of God to us to be more active than others in prayer, "fervent in spirit, serving the Lord"? There are those special works and causes in which we would so gladly aid and cannot. Another will take the Sunday class which I long to have; but cannot I make that class or that school, each week, a definite object of prayer? I would help perhaps in embroidering guilds or in some parish auxiliary. But it may be that my eyes will not stand needlework nor the reading aloud at mothers' meetings. Then surely my part is in this special office of prayer. Why should I not be systematic in my fulfilment of it? I would visit the needy, the suffering of our large cities. My strength will not bear me to the tenements; but every weazened child, every drunken brute, every debauched woman on the streets or who passes my window, is an appeal to that aid which I can give. Let me keep this purpose of definite, constant, particular intercession with me until it becomes a habit.

But perhaps there are still left to me a few active ways of help, if I will only cheerfully accept the limitations of that spasmodic and occasional ability which is all I have. My strength will not allow me to take up Church work which demands, as nearly all does, diligent and faithful regularity. But am I willing to be a substitute in Sunday school or sewing class? Every rector is glad to have such helpers, for there are always deserted posts to fill. I shall not gain the influence with my class that I might if it was mine all the time; I shall not take the pleasure in the guild or altar society that I might if its management devolved upon me regularly. But if I really want work in the Master's service, here may be my opportunity.

Again, perhaps even an occasional visit to some of our parish aids or our city charities, accompanied by such alms and cheer as we can give, will bring encouragement to others. Those who bear the brunt might often drop their hands if not upheld by interest and sympathy. Let us learn the service that there may be in being willing *listeners.*

Of course the passing on of our magazines and illustrated papers to Church Periodical Club or hospital is a familiar way of service; but are we constant in *keeping* up such contributions, especially where we have made definite pledges? Even if we have to take the trouble of gathering these together by proxy, it will not at all hurt our proxies, especially if they be the children in our own household. And our family wits, if put together, will discover many other forms of solace for the solitary or the invalid, such as simple patterns in knitting, crochet, or basket work, which may very well be handed on. Or, again, if we have but a few garden flowers in the summer, we can have a flower-mission all our own. Our contributions will not be put down in the hospital lists, but may be a real delight if judiciously offered to those who are seldom thought of. And, by the way, how many of this class there are! One longs to be of use in as many ways as possible to the unremembered people.

And are we able to write letters? There is perhaps a former Sunday school pupil to be reminded of old ties and duties. Or there is a bereaved acquaintance who has passed beyond the time of bushels of condolences, but is still stranded in heart-loneliness. And one can give so much heart in a real letter—not one of the sort which may be described as Christian apologetics, but one of real interest in the affairs, the burdens, and, if God give the opportunity, the soul concerns of others.

And lastly, there is one thing we can all do for those with whom our lives touch. We can let them *help us* in our plans and our efforts. Has it not hurt us many times in those days when we sinned through mere heart-weariness or joyfulness that others despised our help or distrusted our competency? That distrust has joined with our own morbid lack of courage until it has become a very Giant Despair, a drag on all the wheels of life. Let us be careful that we do not so burden others.

THE CONTAGION OF EXAMPLE.

By MARIE J. BOIS.

ALLOW me to tell a simple story to those who have the care and training of young people, for I cannot help feeling that something *vital* is, as a rule, left out of our modern education, namely, the gentle but firm uprooting of that all-pervading weed: *Selfishness,* and—in a carefully prepared ground, the sowing of something nobler, a plant of divine origin, which alone can yield fruit for the great harvest—*Self-sacrifice.*

Could we not teach our boys and girls—and that not merely in Sunday school, but in our everyday work with them, to think of something else but themselves? Truly we should be astonished how readily they respond when once their interest is awakened. Let me give an instance of it:

One of my pupils came to ask me where she could send a number of children's books for which she no longer had any use but which, she thought, might delight other children even as they had delighted her. I gave her an address to which the books were immediately forwarded. I am happy to say that she was rewarded by an *appreciative letter* from the Mother Superior, who wrote, both to her and to me, to thank us in the name of the children.

How important it is to thank and encourage those who are *beginning to think of others* and of what they can do for them. Later on, the *human appreciation* of our efforts is not so eagerly looked for, but at first, how much it means to us! What a failure it all seems, if it is not forthcoming. I well remember the intense and rather indignant feeling of disappointment I had, some years ago when a parcel of mine, sent to a "Church society" was left without any acknowledgment for days. It had been my first work after my long sickness, my first *real effort* to give some of my time and of the little strength I then had to *work for others.* I had done so faithfully, for many weeks, in the spare time left to me by a regular and energetic treatment. Truly my enthusiasm was considerably cooled by the indifferent reply which, after quite a time, was sent to me. Remember, this was my first work almost, and imagine the disappointment! From this first experience dates my longing, my efforts, towards *personal touch, personal work,* and my anxiety to spare our young beginners such heart-burnings as these. It is so easy to chill their first fervor.

But to come back to my story. A few days afterwards, another pupil of mine rushed in one morning to tell me that she, too, had books to give—would I also give her the address? And soon another box will be shipped *because of the contagion of example.*

But that which gave me most food for thought is the advice given to me by one of these girls: "Ask J——," she said, naming one of the younger girls, a great friend of hers, "she has any amount of things to give, and it is high time she should begin to think of others." This from a girl who, as a rule, does not impress one with the idea of great thoughtfulness and who yet, more than once, has surprised me by her true, thoughtful generosity.

My question then is: Are we doing our share—not only in giving, but *in training others to give?* Soon the call will come for us to go. What of the work still to be done, and if we have not helped to train the young generation for it? Who is it who has said that the man who wants the most in the world is not he who works the hardest, but he who sets others to work?

Church Kalendar.

June 7—Whitsunday.
" 8—Whitsun Monday.
" 9—Whitsun Tuesday.
" 11—Thursday. St. Barnabas, Apostle.
" 14—Trinity Sunday.
" 21—First Sunday after Trinity.
" 24—Wednesday. Nativity St. John Baptist.
" 28—Second Sunday after Trinity.
" 29—Monday. St. Peter, Apostle.

KALENDAR OF COMING EVENTS.

June 21—Dioc. Conv., Montana.
" 22—Session Albany Cathedral Summer School.

Personal Mention.

THE Rev. W. GORDON BENTLEY, recently elected rector of St. John's Church, Passaic, N. J., entered on his duties Whitsunday morning. As rector of St. John's he will have charge of St. Stephen's chapel, Delawanna, and Holy Innocents' mission, Garfield.

THE Rev. JESSE R. BICKNELL, formerly of Washington, D. C., has been appointed to the work at St. John's Church, College Park, and at East Point and Hapeville, Ga. The work is rapidly growing in the educational centre of College Park, and Hapeville has taken on new life.

UNTIL October the address of the Rev. KINSLEY BLODGETT will be 36 May Street, Worcester, Mass., where he will have charge of St. Mark's Church during the absence of the rector, the Rev. H. B. Washburn.

THE Rev. DUDLEY BOOGHER of Clifton Forge, Va., has been extended an invitation to the rectorate of Christ Church, Smithfield, Va.

THE Rev. WILLIAM H. BURBANK, rector of St. Peter's Church, Phoenixville, diocese of Pennsylvania, has tendered his resignation, which has been accepted. He will spend the summer near Chesapeake Bay.

THE Rev. WALLACE CARNAHAN of San Marcos, Tex., who will officiate at St. Mark's Church, Richmond, Va., during the absence of the rector (the Rev. Thomas Darst) in Europe, has arrived and taken charge of the work.

THE Rev. HUNTER DAVIDSON of Painesville, Ohio, who was recently called to the rectorship of Trinity Church, Hannibal, Mo., has entered upon his duties there.

THE Rev. PERCY L. DONAGHAY, rector of St. Anne's parish, Middletown, Del., will be in charge of All Saints' Church, Rehoboth, Del., the first two Sundays in July. This is the summer-seashore chapel of the diocese.

THE Rev. Z. S. FARLAND, rector of All Saints' Church, Atlanta, Ga., leaves the latter part of June for a two months' trip to Europe. During July the Rev. James B. Lawrence of Americus will have charge of All Saints', and during August the Rev. M. M. Memminger of Charleston, S. C.

THE Rev. GEORGE FORSEY has been appointed by Bishop Anderson priest in charge of St. Joseph's Church, West Pullman, and All Saints' Church, Pullman, Chicago. Mr. Forsey's address after June 20th will be 11930 Yale Avenue, West Pullman, Chicago.

MR. JOHN GRAVATT of the senior class of the Virginia Theological Seminary, will become the general secretary of the Church Students' Missionary Association after his ordination to the diaconate this month. The work will consist of visiting the colleges and universities in the United States and Canada and presenting the claims of the ministry to the students. Mr. Gravatt is a son of the Rev. J. J. Gravatt of Richmond, Va.

THE Rev. EMILE S. HARPER of Dyersburg, Tenn., will spend the months of July and August in the Netherlands. His address during his absence will be Anna Van Buren Straat 52, den Haag, Nederland.

THE Very Rev. H. M. HART, D.D., Dean of St. John's Cathedral, Denver, Colo., is in England to attend the Pan-Anglican Congress.

THE Rev. R. TOWNSEND HENSHAW becomes rector of the Church of the Holy Communion, Norwood, and in charge of the mission of St. John, Bergenfield, N. J., on August 1st.

THE Rev. ALFRED EVAN JOHNSON should be addressed, through the summer months, at Oak Bluffs, Mass.

THE Rev. HENRY CLAY JOHNSON has accepted a call to the rectorship of Christ Church, Hudson, Ohio, with the charge also of the Bronson Memorial (Bethel) Church, Peninsula. He entered upon his duties on June 1st. This is a resumption, at Hudson, of work he was obliged to relinquish two years ago owing to ill health. During the interval the parish has been in charge of the Rev. J. F. Ullery as rector.

THE address of the Rev. EDWIN T. LEWIS has been changed from 631 Grand Avenue, Dayton, O., to Englewood, N. J. He takes charge at the end of June of Grantwood and Grandview missions, diocese of Newark, by division of the Rev. James A. McCleary's appointments.

THE Rev. C. W. G. LYON, who has been in charge of St. Matthew's Church, Grand Junction, Western Colorado, for nearly eight years, first as missionary and then as rector, has accepted the appointment of Archdeacon under Bishop Knight of the district of Western Colorado, and will take charge of his new work July 1st. His address will remain the same until September 1st, after which his headquarters will be in Delta, Colo.

THE Rev. CHARLES L. MALLORY, rector of St. Matthew's Church, Kenosha, Wis., has withdrawn his acceptance of a call to the Church of the Holy Trinity, Wauwatosa, Wis. He and Mrs. Mallory will sail for Europe in August, where they will spend a year in travel.

THE Rt. Rev. ALEXANDER MACKAY-SMITH, D.D., sailed for England on Wednesday, the 17th, to attend the sessions of the Lambeth Conference. Owing to the ill health of Mrs. Whitaker, the Bishop of the diocese will not attend the conference and will be in or near the diocese all summer.

THE vestry of St. John's Church, Covington, Ky., has extended a call to the Rev. CHARLES E. A. MARSHALL of Shepherdstown, W. Va., to become its rector. He has the matter under consideration.

BISHOP MCCORMICK expects to sail from New York on the *Umbria*, June 20th, for the Lambeth Conference, returning about the last of August. His address will be care of Westminster Club, No. 3 Whitehall Court, S. W., London.

THE Rev. G. OTIS MEAD, rector of Christ Church, Richmond, Va., will leave on June 19th for a vacation in Maine and parts adjacent. During his absence his church will be supplied by the Rev. Edwin B. Snead, formerly of Norfolk, Va.

THE Rev. FREDERIC E. MORTIMER of Jersey City, N. J., sailed on Tuesday for a trip through England and the Continent.

THE Rev. ASHTON OLDHAM, formerly curate at St. Thomas' Church, New York City, entered upon his duties as assistant rector of St. Luke's Church, Convent Avenue and 141st Street, New York, on Whitsunday.

THE Rt. Rev. CHARLES S. OLMSTED, wife and daughter sailed for England on May 11th.

THE Rev. W. J. PAGE of Troy, Ala., has been appointed priest in charge of Holy Trinity, Decatur, and St. Andrew's chapel, Atlanta.

THE Rev. WILLIAM FREDERICK PHILLIPS of Elkhorn, Wis., will become rector of St. John's Church, Portage, Wis., succeeding the late Rev. H. F. Rockstroh.

THE Rev. CHARLES W. POPHAM will take charge of All Saints', Millington, N. J., immediately.

THE Rev. JOSEPH PECK ROBINSON, recently ordained, is minister in charge of St. George's mission, Passaic, N. J.

THE Rev. W. E. ROLLINS of Christiansburg, Va., has been called to Ascension Church, Amherst county, Southern Virginia, in connection with the work at Sweet Briar Institute, and also to St. James' Church, Warrenton, Va.

THE Rev. P. G. SNOW, rector of St. Paul's Church, Kinderhook, N. Y., diocese of Albany, has been granted six weeks' vacation by the vestry, and, accompanied by Mrs. Snow, will sail from New York for Newfoundland, June 27th, on the SS. *Rosalind*, Red Cross Line. Their address during the month of July will be, care Walter Crosbie, Esq., Bay Roberts, Newfoundland. During Mr. Snow's absence the services at St. Paul's will be in charge of the Rev. JOHN N. MARVIN, general missionary of the diocese.

THE Rev. FRANK M. TOWNLEY, rector of the Church of the Redeemer, Merrick, N. Y., has accepted a call to the rectorship of St. Bartholomew's Church, Brooklyn, N. Y., and will enter upon his duties there September 1st.

THE Rev. JOSHUA B. WHALING entered upon the rectorship of St. James' parish, Texarkana, Texas, in the diocese of Dallas, on Whitsunday. He may now be addressed at St. James' rectory, 519 Wood Street.

THE Rev. D. WELLESLEY WISE, rector of Christ Church, Owosso, Mich., has tendered to the vestry his resignation, to take effect September 1st, owing to ill health. It was accepted with reluctance and regret.

DEGREES CONFERRED.

ST. STEPHEN'S COLLEGE.—D.D. upon the Rev. CHARLES A. JESSUP, rector of Holy Trinity Church, Greenport, L. I., N. Y.

MORRIS-BROWN COLLEGE, Atlanta, Ga.—LL.D. upon the Rev. DURLIN SEREMUS BENEDICT of the diocese of Western Michigan. Dr. Benedict received his A.B. degree from Hillsdale College, Michigan, and later completed the full course in law and graduated with the LL.B. degree from the Chicago-Kent College of Law, Chicago, and has been admitted to the bar in the Supreme Courts of Indiana and California. He is the author of *The Church Catechism Extended*.

WESTERN RESERVE UNIVERSITY.—D.D. upon the Rev. WILLIAM FOSTER PEIRCE, L.H.D., president of Kenyon College, Gambier, Ohio, on Thursday, June 11th.

ORDINATIONS.

DEACONS AND PRIESTS.

GRADUATES DIVINITY SCHOOL, PHILADELPHIA, '08.

Ordination services were held at St. James' Church, Twenty-second and Walnut Streets, Philadelphia, on Whitsunday, when students of the Divinity School were elevated to the diaconate and priesthood. Bishop Whitaker officiated. He was assisted by the Rev. William C. Richardson, rector of the church, who preached the sermon. Those raised to the diaconate were: G. E. BENEDICT, GEORGE OPILHAND, EDWARD COSBEY, J. DAC. HAREWOOD, S. F. L. JOSEPHS, S. H. A. LOLLIOF, J. P. MORRIS, A. DEF. SMEDLEY, W. D. MCCLANE. Ordained to the priesthood were: The Rev. Messrs. L. M. TUCKER, G. F. KELLER, G. F. THOMAS, W. C. PUGH, JAMES COSBEY, and T. T. BUTLER.

MINNESOTA.—The Trinitytide ordinations were held by Bishop Edsall in the Church of the Holy Trinity, Minneapolis, on the Feast of the Holy Trinity. The Rev. ALFRED G. WHITE, a recent graduate of the General Theological Seminary, New York,, was ordained deacon, and the Rev. WILLARD D. STIRES of Dundas, formerly a Presbyterian minister, was advanced to the priesthood. The candidates were presented by the Rev. Stuart B. Purves, rector of the parish, who also preached the sermon. The Rev. Sidney Smith of St. Paul also joined in the laying on of hands. Mr. White has been appointed by the Bishop as minister in charge of St. Andrew's parish, Minneapolis. Mr. Stires will continue in charge of his present field, at Dundas and Le Seur Centre.

NEW YORK.—In old St. John's chapel, Trinity parish, Varick Street, N. Y., on Trinity Sunday, the Bishop Coadjutor ordained the following deacons: THEODORE ANDREWS, HAROLD L. REESE, CHARLES W. POPHAM, FREDERICK T. ASHTON, SAMUEL R. BRINCKERHOFF, JAMES G. WILSON, GEORGE M. PLASKETT, STANLEY BROWN-SERMAN, HORACE E. CLUTE, and MAXIMILLIAN PINKERT. At the same time and place, the following priests were ordained: The Rev. Messrs. EDGAR H. GOOLD, WARNER F. GOODKIN, RICHARD A. EDWARDS, LUCIUS A. EDELBLUTE, ROBERT JOHNSTON, RICHARD T. HENSHAW, FLOYD B. VAN KEUREN, MALCOLM S. TAYLOR, OTIS EARL GRAY, DENIS H. O'DOWD, and AUBREY P. NELSON. Dean Robbins of the General Theological Seminary, who had been appointed to preach the ordination sermon, was excused by Bishop Greer on account of his

bereavement in the decease of his mother, but the Dean, as on other occasions, considered that personal and private afflictions should not interfere with public and official duties, and declined to accept the release.

DEACONS.

ALBANY.—On Wednesday, June 10th, at All Saints' Cathedral, Albany, the Bishop Coadjutor ordained to the diaconate, WALTER FAWCETT THOMPSON, presented by his father, the Rev. S. C. Thompson of Rensselaerville. The Bishop Coadjutor celebrated the Holy Communion and the sermon was preached by the Rev. Edward T. Carroll, rector of St. Ann's Church, Amsterdam, who, with the Dean and other clergy, united in the laying on of hands. Mr. Thompson will have charge of St. Paul's mission, Schenectady, N. Y.

CUBA.—On May 3d, in Holy Trinity Church, Ponce, the Bishop admitted to the diaconate JOHANN FREDERIK DROSTE. Mr. Droste had begun a Spanish service on Friday evenings at Ponce. He also works with Mr. Bland at Mayaguez, going there for each Sunday.

SOUTHERN VIRGINIA.—On June 3d, in St. Stephen's Church, Petersburg, JOHN WALTER HERRITAGE (colored), by Bishop Strange. The sermon was preached by the Rev. William G. Avant, and the candidate presented by his father, the Rev. W. J. Herritage. He has been assigned to the charge of St. Augustine's Church, Kinston, East Carolina.

PRIESTS.

ALBANY.—Wednesday, June 10th, at All Saints' Cathedral, by Bishop Coadjutor Nelson, the Rev. WALTER SCOTT CLELAND, the Rev. CHARLES BURDICK ALFORD, and the Rev. HARRY ALVIN BARRETT. The two first named were presented by the Rev. J. N. Marvin, and Mr. Barrett by the Rev. Dr. Nickerson. The Rev. Edward T. Carroll, rector of St. Anne's Church, Amsterdam, preached the sermon. The Dean, Mr. Carroll, and the other clergy present united in the laying on of hands. Mr. Cleland is in charge of the work at Athens, Mr. Alford at Lebanon Springs, and Mr. Barrett, rector of St. Mark's Church, Malone.

On Whitsunday, June 7th, in Zion Church, Morris, Bishop Nelson ordered to the priesthood the Rev. HERBERT E. MARTIN, presented by the Rev. G. H. Sterling. The Rev. William R. Woodbridge and the Rev. Mortimer Ashton assisted in the laying on of hands. Mr. Martin is to have charge of St. Peter's parish, Hobart, N. Y.

COLORADO.—At St. John's Cathedral, Denver, on June 3d, at the opening service of the diocesan council: the Rev. HENRY H. CLEMENT and the Rev. LAWRENCE A. C. PITCAITHLEY.

CONNECTICUT.—On Wednesday, June 10th, at St. Mark's Church, New Britain, by the Bishop of the diocese, the Rev. WILLIAM P. WATERBURY and the Rev. BENJAMIN F. ROOT. Mr. Waterbury is a graduate of the General Theological Seminary, and is curate at St. James' Church, Danbury. Mr. Root is a graduate of Yale, and is to be rector of Immanuel Church, Ansonia. He was formerly a Congregational minister. The Rev. Ernest J. Craft of Christ Church, Bridgeport, preached the sermon and presented Mr. Root. Mr. Waterbury was presented by the rector of St. Mark's, the Rev. Harry I. Bodley. An interesting circumstance was that the day was the thirtieth anniversary of Mr. Bodley's admission to the priesthood, he being ordained by Bishop Horatio Potter in 1877.

NEWARK.—The Rev. BARRETT P. TYLER was ordained to the priesthood by Bishop Lines in the Church of the Redeemer, Morristown, on Trinity Sunday.

VIRGINIA.—On Wednesday, May 27th, in St. Stephen's Church, Heathsville, Northumberland county, the Rev. LEWIS CARTER HARRISON was ordained priest by Bishop Gibson. The candidate was presented by the Rev. Henry Gardiner Lane, and the sermon was preached by the Rev. Arthur P. Gray. The Holy Communion was celebrated by the Bishop. The Rev. Mr. Harrison is the son of Mr. and Mrs. P. G. Harrison of Richmond, Va., and an alumnus of the Virginia Theological Seminary of the class of 1907. He will continue in charge of the churches in Northumberland county, where his diaconate has been spent.

DEPOSITIONS.

VIRGINIA.—On June 2, 1908, Bishop Gibson deposed from the ministry the Rev. WILLIAM H. MCGEE, presbyter, "at his own request, and for reasons assigned by him, which reasons in no way affect his moral character."

DIED.

LITTLETON.—On Monday, June 1st, at 851 Chaffee Avenue, Augusta, Ga., WILLIAM MARLAND, only child of James Rufus and Mary Marland LITTLETON. Burial service by the Rev. G. S. Whitney, rector of St. Paul's Church. Interment at Griffin, Ga., near the grave of his grandfather, the late William Marland.

OGILBY.—At Jamaica Plain, Mass., on June 11, 1908, AGNES, wife of Charles F. OGILBY of Boston, and youngest daughter of the late Peter Remsen and Alethea Carmer McFarlan Brinckerhoff.

"Her children arise up, and call her blessed; her husband also, and he praiseth her."

MEMORIALS.

THE REV. MORGAN DIX, D.D., D.C.L.

The members of the Standing Committee of the General Theological Seminary hereby put on record their deep sorrow at the death of the Rev. MORGAN DIX, D.D., D.C.L., and extend heartfelt sympathy to his family.

For forty-five years Dr. Dix has been a member of the Standing Committee of the Seminary; for thirty-five years he acted as its chairman. Such length of service is in itself notable, and in the case of Dr. Dix this service means that for all these years his wisdom has been an unfailing source of help, and the gracious dignity of his presence among us a benediction.

With the firmest and most clear-cut convictions, his sympathy enabled him to understand an opponent's point of view, and his fairness prompted him to give due weight to every varying shade of opinion. As presiding officer his tact made rough places smooth, and his ruling was always shrewd in judgment and conspicuously just. The informality which naturally marks the intimate association of a small committee gave room at times for the play of that delicate humor which was so distinguishing a characteristic—who else can brighten as he did the somewhat dull detail of routine business, illuminating all by the charm of his personality, at once vivid and imperturbably serene. These are not trivial considerations; in Dr. Dix these were but surface signs of that wonderful depth of chastened Christian character which makes his memory unspeakably dear and our sorrow keen with a sense of irreparable loss.

The Seminary has lost one of its most distinguished alumni and trusted counsellors; and we mourn a dear friend and comrade, as well as a venerated father in God.

WILFORD L. ROBBINS,
WM. M. GROSVENOR,
For the Committee.

THE HON. PETER WHITE.

At a meeting of the vestry of St. Paul's Church, Marquette, Michigan, held in the rectory, Sunday afternoon, June 7, 1908, the following minute was adopted and ordered to be entered upon the records of the parish:

MINUTE:

In recording the death of our fellow-parishioner, the Hon. PETER WHITE, we, the vestry of St. Paul's Church, on our behalf and on behalf of the congregation which we represent, desire to testify to our deep sense of the great loss which we, as well as the whole Church, have sustained in the decease of so earnest, devoted, and honored a member.

For more than fifty years he has been actively identified with the work of our parish, being one of its incorporators in 1856, and having served from time to time as vestryman, secretary, and treasurer. Until the last he was unfailing in his interest in all that concerned the welfare of the parish, regular in his attendance at public worship, and most liberal in his support of all parochial undertakings. Among his many notable gifts to the parish, we mention, with gratitude, the stone chapel, erected as a memorial to his son, Morgan Lewis White; the church bell to his daughter, Mrs. Mary Hewitt Jopling; and the chancel windows to his four children, Mark Howard, Kirtland Peter, Saidee, and Morgan Lewis White. Among his more recent gifts we would mention the one which makes possible the erection of the guild hall now under construction, which building will always stand as one of the many monuments to his large-hearted generosity.

Mr. White is looked upon as the father of the diocese of Marquette, having by his persistent and almost single-handed endeavors secured its setting apart in the General Conventions of 1892 and 1895, and having done more than any other individual to build up its financial resources. He has since been a member of the Standing Committee of the diocese, a trustee of the episcopal fund, and a constant leader in all diocesan activities.

His devotion to the Church was not, however, limited to his own parish or diocese. Out of a business life filled with numerous and important cares, he found time and opportunity to aid the national Church with his invaluable counsel, generous benefactions, and faithful service. He sat as a deputy in the past fourteen General Conventions, covering a period of forty-two years, serving at each of them on many important committees. He leaves behind him the memory of a life made sweet by his constant thought of others, and the example of one whose steadfast faith in Christ, loyalty to the Church, and unstinted charity in all worthy causes was never known to falter or abate. We realize that his death leaves a void among his fellow-members in St. Paul's parish that it will long be impossible to fill, and we feel that in placing on record this testimonial of our affection and esteem we do but scant justice to the memory of so great and good a man.

To his bereaved family we tender, in their heavy affliction, the assurance of our deepest sympathy and we commend them to the unfailing compassion of the God of all comfort.

B. G. BURT, *Rector*,
F. J. SCHULTHEIS,
Secretary,
D. H. BALL,
J. W. STONE,
Wardens,
V. D. SIMAR,
A. E. MILLER,
E. O. STAFFORD,
F. J. SCHULTHEIS,
P. W. PHELPS,
F. H. BEGOLE,
GEO. P. DE GROAT,
Vestry.

ERSKINE MASON RODMAN. APRIL 5, 1908.

They say that he is dead . . .
And silently the people throng
To look once more upon the face
Of him, of whom it has been said,
All people loved, it mattered not what creed was theirs,
What language or what clime.
He spoke the common speech of all,
But, like a low, sweet chime,
A note of love ran through it
That made it near divine.
And all men understood
And knew that he had lived
So close to Him, his Master and his God,
His face had caught the radiance
While yet this earth he trod.
The friend of all, to him
The rich and poor, the high and low,
The young and old, they came
Bringing their joys and sorrows,
Their burdens of sin and shame.
He was the Master's servant
And blessed them in His Name. . . .
He is not dead.
Such men can never die.
Weary he was,
And so God gently touched him,
And he slept.

E. E. A.

RETREATS.

HOLY CROSS, WEST PARK, N. Y.

A Retreat for clergy, at Holy Cross, West Park, N. Y., conducted by Father Huntington, O.H.C., Monday, September 21st, to Friday, September 25th. Places reserved and information furnished upon application to the GUEST MASTER, Holy Cross, West Park, Ulster Co., N. Y.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

[illegible] Notices [illegible] Memorial [illegible] Marriage Notices, Notices of Church Services, Church Music, Appeals, Miscellaneous Wants, Business Notices, Clergy Changes, Parish Records, [illegible] per word.

Persons desiring [illegible] employment or [illegible] clergymen in search of parishes or parishes desiring suitable clergy, the [illegible] of persons having high-class [illegible] for sale or exchange, or desiring to [illegible] ecclesiastical goods to best advantage will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

FAMILY OF FOUR desires neat, strong, refined, experienced working housekeeper. Address: Box 285, Point Pleasant, N. J.

AN UNMARRIED PRIEST-CURATE wanted for a New York City parish, in good health and able, for daily vigorous work in addition to the Daily Offices; accustomed to parish guild work and Sunday schools. Address: E. B. SOUTHARD, Room 1308, 165 Broadway, New York City.

PRIEST WANTED as *locum tenens* for Church of the Good Shepherd, Binghamton, N. Y. Address, giving references: F. H. G., 251 Vestal Avenue.

A YOUNG MAN wanted to assist in Institutional work. Must understand working with boys and be able to instruct them in athletics. REV. A. M. HILDEBRAND, Grace Memorial Church, Chattanooga, Tenn.

CHURCHMAN WANTED to teach in mission school. Hard work, plain living, poor pay, but a real joy in service. Address: Rev. R. R. HARRIS, Christ School, Arden, N. C.

WANTED—An unmarried Curate in Priest's Orders. Salary $1,000. Reference to, and replies in writing to "RECTOR," care of Dr. Houghton, 1 East 29th Street, New York.

POSITIONS WANTED.

I DESIRE an engagement during June, July, and August as deputy organist and choirmaster in Chicago, or within a hundred miles, for all or part of the time. Address: WILFORD WITTS, 7250 Lowe Avenue, Chicago, Ill.

PRIEST desires supply work during August in Chicago. Address: I. J., care THE LIVING CHURCH, Milwaukee, Wis.

ENGLISHMAN of gentle family, in America several years, employed, desires more lucrative position, more responsibility. Private secretaryship or similar position. References, etc., by letter. Address: T. P. K., LIVING CHURCH, Milwaukee, Wis.

SCHOOL TEACHER, Vassar graduate, wants position, September, in girls' school. West. Church school preferred. English, Mathematics, Chemistry. References from present position. Address A. B., care LIVING CHURCH, Milwaukee.

A LOYAL ANGLO-CATHOLIC PRIEST, good voice for reading and singing, wide experience, energetic, fluent preacher, wants rectorship within 150 miles of Chicago. Salary, $1,040 and furnished house. Excellent references. Address: A. Z., care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST, whose wife requires salt air, desires summer church on the Atlantic shore for July and August. Address: S. L., care THE LIVING CHURCH, Milwaukee, Wis.

PRIEST desires duty, July and August. Experienced; sound Churchman; references. REVEREND, P. O. Box 37, Mount Vernon, N. Y.

PARISH AND CHURCH.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade, and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

SUNDAY SCHOOL STAMPS.—Send 10 cents for specimen Album and Stamps to Rev. H. WILSON, South Pasadena, Cal.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Home Office, 411 Washington Street, Pekin, Ill.

FOUNDING A RURAL PARISH.—I offer Churchmen the opportunity to secure good land—$12.50-$16.00—in a lake region, convenient to markets. Congenial neighbors and privileges of the Church. ARCHDEACON CHASE, Shell Lake, Wis.

CATHOLIC SERVICES IN LOS ANGELES, Cal. Church of the Ascension, corner St. Louis Street and Brooklyn Ave., Sundays: Low Mass 7:30, Choral Mass 11, each Sunday; Evensong 7:30. Week Days: Low Mass 7, except Wednesdays; Wednesdays at 8. Strangers are cordially welcome.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Stoles from $3.00 up. English silks and designs. Special rates to missions. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

ALTAR BREAD—Round, stamped or plain Wafers: also sheets, square, prepared for fracture. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

BOYS' VACATION AND SUMMER SCHOOL.

A CLERGYMAN, taking cottage on beautiful lake not far from Chicago, will receive into his home during July and August several boys, eight to fifteen years. Coaching, if desired. Address: M. A., LIVING CHURCH, Milwaukee.

HEALTH RESORT.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Ry. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

MISCELLANEOUS.

OPPORTUNITY! Investigate our Canadian Lands. They pay 30 per cent. MCKIM, Canadian Land Dealer, South Audubon, Indianapolis, Indiana.

WONDERFUL LUMINOUS DOOR-PLATES, can be seen in the darkest night as well as in the brightest daylight. For full particulars drop postal to IMPERIAL NOVELTY CO., Milwaukee, Wis.

THE OFFICIAL BOOK OF THE EMMANUEL MOVEMENT.

Religion and *Medicine*, by Drs. Worcester McComb, and Coviat, has just been issued, and can be supplied by THE YOUNG CHURCHMAN CO., Milwaukee, Wis. Price, $1.50 net. By mail, $1.60.

NOTICES.

More than 1,100 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 200 missionaries abroad and an equal number of native clergy and other helpers, look to the Church's appointed agent,

THE BOARD OF MISSIONS

for all or a part of their stipends.

Full particulars about the Church's Mission can be had from

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

GENERAL CLERGY RELIEF FUND.

There is, for generous Churchmen, opportunity for good without parallel in the purposes of this National Fund.

A large gift, at interest, would lift the ordinary work of the Society up to a basis of adequacy and dignity, and make not only the widow's heart sing for joy, and bring relief and freedom from corroding anxiety to the sick and infirm among the clergy, but would react upon the Church and fill the hearts of the workers with courage and hope in all hard places.

No man or woman making such a gift can possibly foresee many other splendid beneficial results that would follow.

In making wills, remember this sacred cause. Contributions will be held as "Memorial Funds," if so desired. Such gifts will continue to do good through all the time to come.

Legal Title: "GENERAL CLERGY RELIEF FUND," Rev. ALFRED J. P. MCCLURE, Assistant Treasurer, The Church House, Philadelphia.

JERUSALEM AND THE EAST MISSION.

To the many friends who kindly help the work of Bishop Blyth or who are interested in the work of the Church in the Bible lands and may be present at the Pan-Anglican Congress in London in June:

We are asked to inform you that the annual meeting of the Mission will be held at the Church House, Westminster, London, on Tuesday, June 30th, at 3 P. M.; and that those from over-seas will be especially welcome. The Bishop also hopes to arrange for a day, to be advertised in the London papers, when he will be glad to make the acquaintance of friends from the United States at a meeting in the office in London.

FREDERICK A. DE ROSSET,
Secretary for the United States.
312 East Adams St., Springfield, Ill.

BOOKS RECEIVED.

IMPORTED BY CHARLES SCRIBNER & SONS. New York.

The Religious Teachers of Greece. Being Gifford Lectures on Natural Religion, Delivered at Aberdeen. By James Adam, Litt.D., Hon. LL.D. of Aberdeen University, Fellow and Senior Tutor of Emmanuel College, Cambridge. Edited, with a Memoir by his wife Adela Marion Adam. Price, $4.00 net.

THE MACMILLAN CO. New York.

Grove's Dictionary of Music and Musicians. Edited by J. A. Fuller Maitland, M.A., F.S.A. In Five Volumes. Vol. IV. Price, $5.00 net.

EDWIN S. GORHAM. New York.

Some Purposes of Paradise. On the life of the Soul between Death and Resurrection. By Rev. Walker Gwynne, Rector of Calvary Church, Summit, N. J.

Reasons for Faith and other Contributions to Christian Evidence. By the Lord Bishop of London. Price 75 cents net.

IN PAPER.

The Christian Passover; or, Notes on the Holy Communion. By the Editors of The Priest's Prayer Book. Price 10 cents.

The Practice of Religion. A Short Manual of Instructions and Devotions. By the Rev. Archibald Campbell Knowles. Rector of St. Alban's Church, Olney, Philadelphia. Price 30 cents.

St. Gall, Patron Saint of Switzerland. Translated from the writings of Walafrid Strabo and an Unknown Monk. Edited by Clarence Wyatt Bispham, B.D. Rector of St. Philip's Church, Philadelphia.

PAPER COVERED BOOKS.

THE LACROIX SWEET CO. New York.

The Rubber-Neck. By Clivette, The Man in Black.

PAMPHLETS.

Annual Report of the Commissioner of Insurance of the State of Wisconsin. George E. Beedle, Commissioner. Life and Casualty. 1908.

Holy Trinity Memorial Pulpit. Being Sermons Preached by the Rev. R. Marshall Harrison, D.D., in Holy Trinity Memorial Chapel, Twenty-second and Spruce Streets, Philadelphia, Pa. Published monthly by the Rev. George C. Moore. Price, one year (12 copies), 25 cents; single copies, 5 cents each.

THE CHURCH AT WORK

THE LATE REV. ROBERT H. PAINE.
[See THE LIVING CHURCH, June 13, page 258.]

NEW YORK STATE SUNDAY SCHOOL CONVENTION.

THE New York State Sunday School Convention held its opening session in All Saints' Cathedral, Albany, by invitation of Bishop Doane, on Tuesday, June 9th, at 2 o'clock in the afternoon. The Dean read prayers. Bishop Nelson made an address of welcome, speaking with regret of the absence of Bishop Doane and of their cordial coöperation in the work being done by the Sunday School Association. The mayor, on behalf of the city, welcomed the Association, and the governor, in well chosen words, spoke of civic righteousness. The large congregation united in singing many of the familiar hymns. It is the Bishop's wish that the Cathedral may be used for such occasions. This was emphasized by the strong words of the Bishop Coadjutor.

204th ANNIVERSARY OF ST. ANNE'S MIDDLETOWN, DEL.

ST. ANNE'S PARISH, Middletown, Del., held its 204th anniversary service in the old parish church, built in 1705, on the second Sunday in June. Besides the rector, the Rev. J. Thompson Carpenter of Philadelphia, Pa., officiated. This old parish is the third oldest church in the United States, and the edifice is in a fine state of preservation, service being held in it but once a year. It is surrounded by the cemetery, in which interments are made.

PROMINENT CITIZENS CONFIRMED AT GARY, IND.

A VERY REMARKABLE class was confirmed in Gary, Ind., on May 31st. It consisted of ten persons, all in adult life, and seven of them men. Among the number was the property representative of the United States Steel Corporation, a prominent physician, a member of the school board, the chief engineer of the city, a prominent contractor, and the city editor of the leading newspaper. The first service was held in this new city on December 15, 1907, and this is the second class presented within five months. This work is under the care of the Rev. L. W. Applegate.

BAPTISMS AND MARRIAGES IN PRIVATE HOUSES.

AT THE concluding session of the Ottawa (Canada) Diocesan Synod there was a good deal of rather warm discussion concerning the Bishop's charge against the celebration of baptisms and marriages in private houses by clergymen of the Church. The report of the committee on the Bishop's charge assured him of the "loyalty of the clergy and laity to the regulations of the Church and the rubrics and orders of the Book of Common Prayer," and stated that it was their earnest purpose to "carry out those orders to the best of their ability and so far as circumstance will allow."

This manner of treating the matter did not satisfy the Bishop. He stated that there was nothing said in the regulations of the Church as to circumstances, and that in signing their declarations on ordination the clergy promised to obey the rubrics and orders of the Book of Common Prayer without any restrictions. To make the enforcement of the regulations of the Church contingent upon circumstances would lead to such a condition of laxity as had never been known in any diocese. In closing, he said: "If any clergyman takes upon himself to disregard the orders of the Church he must be answerable first to myself and then to the court of this diocese."

MEMORIAL WINDOWS, CHAPEL OF THE VIRGINIA THEOLOGICAL SEMINARY.
PRESENTED BY THE BISHOP OF NEW YORK.
[PHOTOGRAPHS BY COURTESY OF THE GORHAM CO., NEW YORK, DESIGNERS AND MANUFACTURERS.]

NEWS OF THE WOMEN'S ORGANIZATIONS.

EXCELLENT speakers and a good attendance did much to make a success of the annual meeting of the Woman's Auxiliary of Idaho, held at the time of the meeting of the district Convocation, in the Bishop Tuttle Church House. The report of Mrs. F. B. Kinyon, secretary, showed receipts during the year of $544; balance remaining in the treasury, $138.45. The president, Mrs. J. B. Funsten, made an excellent address, and in conclusion urged the establishment of Missionary day for the study of missions and the reading of mission literature. Mrs. Funsten was reëlected president and Mrs. Frank B. Kinyon, secretary and treasurer. Mrs. Dawson of Boise was made secretary of the Juniors, Miss Mallory of Hailey, secretary of the Baby branch, and Mrs. Alfred Eoff, auditor. At the conclusion of the business session Mrs. Funsten introduced the Bishop of Oregon, whose address was in the nature of an appeal to the churches of the district to become self-supporting. The Rev. L. C.

Sanford of San Francisco followed with a short talk on the work of the women of the Pacific coast district in aiding the cause of missions, and after luncheon the Rev. Dr. Lloyd addressed the meeting, mainly along the line of personal reminiscences of mission work seen in his recent travels around the world. At 8 P. M. a general missionary meeting was held at St. Michael's Cathedral, when the speakers above named made stirring addresses.

SIXTEEN branches of the Girls' Friendly Society, numbering nine hundred women and girls, are connected with parishes in the diocese of Newark. Twelve branches have mission study classes, while many have also industrial classes. The society's branches in the diocese have raised $1,367 during the year for missionary and other philanthropic work.

THE SEMI-ANNUAL meeting of the Western New York branch of the Woman's Auxiliary was held in Christ Church, Hornell, June 3d and 4th. Addresses on Missions were made by the Rev. Samuel H. Bishop, secretary of the American Institute for Negroes, and the Rev. Murray Bartlett, rector-elect of the Cathedral, Manila, P. I. At the business session reports were received of the year's work. The total value of the work, pledges and boxes, will be about the same as last year. It was decided to continue the subdivision of the diocese into six districts, each having its secretary and box directress. The district meetings have proved most helpful in stirring up and instructing remote parishes which were not apt to send delegates to the diocesan meetings. The rapid growth of the missions study classes has been one of the most encouraging features of the year's work.

THE WOMAN'S AUXILIARY of the diocese of Central New York held its annual meeting in Trinity Church, Watertown, on the last week in May. The reports showed most encouraging and positive advancement during the year. The Junior branch held its meeting in St. Paul's Church, the same city, at the same time.

THE DIOCESAN meeting of the Junior Auxiliary, Dallas, Tex., was held in St. Matthew's Cathedral on June 9th, Mrs. J. T. Foster, diocesan president, in the chair. After an address by Dean Moore, the parochial reports were read. Two new branches were formed during the year, and initial steps taken toward organization by two others. Each branch undertook to furnish during the coming year a complete outfit for a girl at St. Mary's-on-the-Mountain, Sewanee, Tenn. The next meeting will be held the last Tuesday in June, at Fort Worth. Officers elected for the ensuing year are: Miss Septima Smith, Fort Worth, first vice-president; Miss Mary Speer, Sherman, second vice-president; Miss Martha Russ, Dallas, secretary; Miss Mary Collier, Dallas, treasurer; Miss Virginia Frost, Fort Worth, corresponding secretary.

CHURCHMEN EN ROUTE TO ENGLAND.

THE PASSENGERS *en route* from Montreal to Liverpool by the SS. *Southwark*, sailing late in May, included seventeen Canadian and three American clergy, among them Dean Houston of Montreal, Canon Simpson of Prince Edward's Island, Archdeacon Toll of Chicago, and the Rev. Dr. H. A. Percival and the Rev. W. A. Gustin, priests of the diocese of Quincy, all, together with a number of laymen, on the way to the Pan-Anglican Congress. Of 250 passengers on board it was estimated that 150 were Churchmen. Early on Sunday morning Canon Simpson celebrated Holy Communion, fifty-one receiving. A later service was conducted by Dean Houston and Archdeacon Toll, and a short daily intercessory service was held during the trip.

GIFT TO THE REV. WILLIAM B. STOSKOPF.

THE GIFT of a *prie-dieu*, designed by R. A. Cram and worked out by Kirchmayer, has been made by the parishioners of the Church of the Advent, Boston, to the Rev. William B. Stoskopf, who is leaving that parish to take up his new work at Bridgeport, Conn. It is of dark oak, carved, the crucifix and images of the saints being of one piece with the framework, as shown in the illustration.

PRIE DIEU PRESENTED TO REV. W. B. STOSKOPF BY PARISHIONERS OF THE CHURCH OF THE ADVENT, BOSTON.

Under the crucifix is a silver stoup for holy water. The inscription is as follows:

W. B. S., PRIEST
CHURCH OF THE ADVENT, BOSTON
1904-1908.
With the love of many friends.

CLERICAL AND OTHER ANNIVERSARIES.

WHITSUNDAY was observed in Grace Church, Elizabeth, N. J., with services of triple significance. Besides being the name day of the church, it was the twentieth anniversary of the ordination to the priesthood of the Rev. Henry Hale Sleeper, Ph.D., rector of the parish, and the sixty-second anniversary of the founding of the Sunday school. During the day Dr. Sleeper baptized a child who made the one thousandth by his personal ministry. In the twenty years of his work in the parish the Church has had a remarkable growth, the additions this year alone being 62 by Confirmation and 72 by letter of transfer. The communicant roll now numbers 856 and the parish is engaged in a forward movement to increase it to 1,000 by next year and to add 100 by Confirmation. A new church is also planned. The present plant is a large one, but the church is part of a parish hall and club house, given some years ago by Mrs. H. C. Potter.

THE OCCASION of the fiftieth anniversary in holy orders of the Rev. James E. Coley, rector of Grace Church, Hamden, Conn., was marked by festivities in his honor at the parish house, the parishioners taking advantage of his temporary absence to make preparations. Complimentary resolutions were passed, and a purse of gold was presented to him. Addresses were made by the Rev. K. Mackenzie, Jr., rector of Holy Trinity Church, Westport; the Hon. Burton Mansfield of New Haven; and the Rev. E. H. Coley, rector of Calvary Church, Utica, N. Y., Mr. Coley's oldest son. Mr. Coley continues to do aggressive and vigorous work in a village where Grace Church is the only religious edifice of any kind.

TRINITY CHURCH, Oxford, Philadelphia (the Rev. Horace F. Fuller, rector), celebrated on Trinity Sunday its 210th anniversary. An historical sermon was delivered by the rector at the morning service. This parish was the second one established by the Church of England in the province of Pennsylvania, as early as 1698, William of Orange being on the British throne. Services were first held in a log meeting house, which had been erected by the Friends, who came over bodily with their property into the fold of the mother Church. Recently the churchyard which surrounds the venerable edifice has been considerably enlarged, and 175 additional burial lots are now available. This ground has been the property of the parish since 1700 and is filled with old tombs, many of them bearing quaint and striking epitaphs.

DEATH CLAIMS CHURCHWOMAN IN HER 107th YEAR.

THE OLDEST communicant of the Church in the diocese of Milwaukee, and probably the oldest in the United States, died on Saturday, June 6th, in Beloit: Mrs. Mary Ann Wadham Hunt.

Mrs. Hunt was born at Goshen, Conn., on January 27, 1802, and was consequently in her 107th year at the time of her decease. Her early years were spent in her native place and at Mount Morris, N. Y., where she was united in marriage with Dr. Hiram Hunt in 1827. She was the mother of seven children, four of whom are still living. There are also five grandchildren and eight great-grandchildren. Mrs. Hunt retained her faculties almost unimpaired to the last. She received her Easter Communion privately and repeated from memory the Creed, the Lord's Prayer, and the *Gloria in Excelsis*, her failing eyesight not permitting the use of the Prayer Book. The burial service was read by the Rev. Joseph Carden, rector of St. Paul's Church, Beloit, on Monday afternoon, and the remains were taken to Mount Morris for interment beside those of her husband, who died in 1853.

Mrs. Hunt's oldest daughter, Miss Delia Hunt, went to Africa as a missionary in 1862. When she reached Cape Palmas she found the Bishop and all his white assistants suffering from fever. Miss Hunt was almost immediately attacked and succumbed to the disease after an illness lasting thirteen days, and was laid to rest by the hands of those whom she had come to help. The second daughter, with whom Mrs. Hunt made her home during the latter years of her life, was the wife of the Rev. Fayette Royce, who was rector of St. Paul's Church, Beloit, for twenty-nine years.

FIRST CONVOCATION OF THE DISTRICT OF IDAHO.

THERE WAS a good attendance of delegates, both clerical and lay, in spite of inclement weather, at the first annual convocation of the missionary district of Idaho, which was called to order on June 2nd by Bishop Funsten, who warmly welcomed the Bishop of Eastern Oregon, the Rev. Arthur Selden Lloyd, the Rev. L. C. Sanford, and other visitors, besides the delegates. On June 3d, after celebration of the Holy Communion, D. D. Williams of Boise was reëlected treasurer. The council of advice for the ensuing year will consist of Dean Hinks of Boise, Archdeacon Jennings of Nampa, R. B. Horrie, and R. M. Davidson of Boise. Delegates were elected to attend the Missionary Council of the Pacific Slope at Spokane in April, and the usual committees were appointed. At the close of the session the dele-

gates were addressed by Bishop Paddock. The annual address of Bishop Funsten, which followed, told of the excellent work being done among the Indians at Ross Fork and elsewhere; gave a statement of the clerical changes, and his own work both in his own diocese and Wyoming during the past year; congratulated the diocese on the completion of the Bishop Tuttle Church House and the progress in size and work of St. Luke's Hospital, and commended St. Margaret's School for its excellent showing, the entire debt on the school having been reduced to $10,000 on the new addition built last year. A new church has been built in Twin Falls, worth about $3,000, and it is hoped to build churches at Buhl, Rock Creek, Jerome, and Gooding, and a rectory at Payette. In conclusion the Bishop spoke of the peculiar problems the diocese has to meet—the Indian, mining town, and ranchers'—and recommended as a solvent the living of prayerful, consecrated lives. The afternoon session was taken up by the discussion of the western mission field, its problems and hopes; the speakers being the Rev. H. G. Taylor, rector of St. Luke's Church, Coeur d'Alene, and Dr. Charles MacLean of St. James' Church, Mountain Home.

The Rev. H. G. Taylor, who was reëlected for the sixth time at the morning session as secretary of the jurisdiction, tendered his resignation in writing, and the Rev. R. A. Curtis, rector of Grace Church, Boise, was elected to the position.

On Thursday reports were made by the clergy present of the condition of the work under their care. The growth in the past year has been unprecedented both in numbers, finance, church buildings, improvements, and restorations. After some words of godly counsel and advice from the Bishop, followed by prayer, the convocation adjourned *sine die*.

In spite of the incessant rain during the whole of the three days of the convocation, the evening meetings at the Cathedral were all well attended.

GIFTS, MEMORIALS AND BEQUESTS.

A MEMORIAL TABLET was installed in the Church of Our Saviour, Milton, Mass., a mission connected with St. Michael's Church in the same town, on Sunday afternoon, June 7th. The tablet is in honor of Governor Jonathan Belcher of early Colonial fame. The little edifice stands on what was originally a portion of the Belcher farm and the tablet is the gift of the Society of Colonial Dames in Massachusetts. The Rev. W. D. Roberts, rector of St. Michael's, was in charge of the exercises and he was assisted by the Rev. Roderick Stebbins of the Unitarian Church, the Rev. George H. Credeford of the Congregational Church, and the Rev. Ira Hardy of the Baptist Church. Ex-Governor Long of Hingham made an address on "The Puritan Ancestors." The others also made addresses and the Rev. Mr. Roberts accepted the tablet in behalf of the Church.

THREE handsome new windows were placed in St. Peter's Church, Butler, Pa., the week before Whitsunday. They are memorials to three generations of the Bredin family—Hon. John Bredin and his wife, Nancy McClelland, Hon. James Bredin, and John and Anna Catherine Bredin, children of the late Judge and Mrs. Bredin. The subjects are "The Three Marys at the Tomb," "The Ascension," and "Our Lord Blessing Little Children." The windows were made by the Munich firm of Mayer & Co. and are most pleasing in coloring, grouping, and detail.

A MEMORIAL WINDOW will be placed in the chancel of St. Augustine's Chapel at the Virginia Theological Seminary, by the Class of 1907, to the memory of the Rev. Robert Hunt, the first priest of the English Church to come to these shores and to establish the Church permanently, at Jamestown, in 1607. The subject of the window will be the Holy Communion. The chapel has been recently enlarged and beautified, through generous gifts from Bishop Potter and others.

ST. MATTHEW'S HOME for Children, Dallas, Tex., has received a legacy of $1,000 towards an endowment fund from a late citizen of Oklahoma.

A VERY FINE window in memory of Mrs. Katherine Davis Holden and of her daughter, Elizabeth Davis Holden, has just been placed in the chancel of St. Mark's Cathedral, Salt Lake City, Utah. The scene is the home at Bethany, showing the figures of Our Lord, the sisters, Mary and Martha, and Lazarus. The window, which is the gift of Mrs. Holden's surviving sisters, Mrs. George F. Downey, Mrs. Landstreet, and Mrs. John Berry, was dedicated by the Dean on Whitsunday. It is in opaline glass, from the studio of Mr. Gettier of Baltimore.

AMERICAN TABLET FOR ENGLISH CHURCH.

AN INTERESTING historical reminiscence will be perpetuated in a tablet to the memory of the Rev. Daniel Brown, which has been taken to England by the Rev. Arthur J. Gammack, rector of Christ Church, West Haven, Conn., to be placed in the Church of St. Dunstan-in-the-West, London. Daniel Brown, who is thus commemorated, was one of the four converts from Congregationalism who came into the Church at Yale College in 1722; and one of the two who sailed for England to receive holy orders and were ordained deacon and priest at St. Martin's-in-the-Fields in March, 1723. Two weeks later, Brown died of small-pox and was buried in St. Dunstan's-in-the-West, where the bronze tablet will now be erected. It is shown in the accompanying illustration.

IN FAITHFVL MEMORY OF DANIEL BROWN M.A. YALE COLLEGE
WHO WAS ORDAINED IN LONDON WITH TWO OTHERS
MARCH MDCCXXIII AS THE FIRST FRVITS OF THE COLONY OF
CONNECTICVT TO THE MINISTRY OF THE APOSTOLIC
CHVRCH BVT DIED ON EASTER EVEN IN THAT
YEAR AND WAS BVRIED BENEATH THIS CHVRCH
A FINE SCHOLAR AND A BRAVE CHRISTIAN
ERECTED MCMVIII BY CHVRCHMEN OF CONNECTICVT

TABLET COMMEMORATING DANIEL BROWN, TO BE PLACED IN THE CHURCH OF ST. DUNSTAN'S-IN-THE-WEST, LONDON.

ANARCHY AND BLASPHEMY IN NEWARK, N. J.

ON WHIT MONDAY a demonstration was made in the streets of the city of Newark by men to the number of 10,000 against the so-called "Bishops' Law," enacted two years ago, closing saloons in the whole state on Sundays and safeguarding minors. The "liberals" who paraded were not altogether Germans or German-Americans; indeed many men of other nationalities and from other cities were brought here to show how unpopular the new law is in Newark. No expense was spared in the furnishing of transportation, music, banners, and refreshments. Two men spoke, one the editor of a New York daily German newspaper and the other the Rev. E. A. Wasson, rector of St. Stephen's Church, Newark. Commenting on the speeches, a local editorial says: "There were two addresses made at the German day demonstration in Newark on Monday. One was in German by a German-American editor. The other was in English by an American minister. One was a calm, fair presentation of the demand for a 'liberal' Sunday. The other was an appeal to prejudice and a bitter attack upon all citizens who do not favor the open saloon on Sunday. One declared that Germans must remember that they are a part of the American people, and that the contest they are engaged in is not 'between two elements having nothing in common, but one that turns only on differences of opinion and points of view.' The other discoursed on alleged oppression and the tyranny of the Church, and used his eloquence to arouse the passions of his hearers against all who did not agree with them in reference to the enforcement of the excise laws. The moderate address was made by the German-speaking editor. The inflammatory utterances came from the lips of the American minister."

Many of the banners carried in procession bore legends derogatory to the Constitution of the United States, the judiciary, the clergy, and other law-abiding citizens. Circulars of a blasphemous and insulting character were sent to the clergy and ministers of religion one or two days before the parade. The police were notified and complaints made; but, as the mayor was to ride in the parade after reviewing it, and did so, it is significant that the police could not find the authors and distributers of these objectionable circulars Bishops, priests, and parsons were denounced in loud shouts with much cursing and swearing as the paraders went by. Bishops Scarborough and Lines, with the Roman Catholic Bishops of Trenton and Newark, had worked hard for the passage of the bill and have frequently urged their clergy to support the authorities of the state in its enforcement.

CONDITION OF ST. ELISABETH'S, PHILADELPHIA.

THE WHITSUNDAY services at St. Elisabeth's Church, Philadelphia, were largely attended and large numbers of communions were made at the early celebrations. The Rev. C. W. Robinson, priest in charge, is quoted in a local paper as saying that twenty members of the congregation had followed their former rector into the Roman communion, and more than forty who had left the parish within the past two years have now returned.

BISHOP-ELECT VISITS DELAWARE.

PROFESSOR KINSMAN, Bishop-elect of Delaware, met a congregation of Churchmen in St. John's Church, Wilmington, on the evening of June 12th, in order to seek advice concerning his possible acceptance. Many letters, he said, had reached him from various persons and places, giving him advice, but they came from outside the diocese. Now he had come to Delaware to do the unconventional thing of seeking help instead of bringing a message. If it should prove best for

him to decline, the effort for another election would not be wasted nor the time lost, when they finally got the best man for the diocese. He had heard it suggested that this would be just the diocese for a man of intellectual tastes and ability, able to find time here to write for the good of the Church. But as he knew himself, he was first of all a pastor; his parochial life had been most happy. If he came here, it would be to be a pastor to all in the diocese, and to go in and out among the people; not to infringe on the rights of the clergy, but to help them. He had also heard questions asked as to his Churchmanship. He recognized the temptation to one-sidedness in religious belief, and so men go to extremes. But the right thing to do is to see what is good anywhere, to look at all sides of the truth and secure the best for effective work. In New England, where he knew the Church best, its work was largely a maintenance of the methods and ideas well known. He saw signs of a revival of religion as against formalism of many kinds, and a time coming for all to work in harmony for the promotion of Christianity. In conclusion he asked the prayers of his hearers for divine guidance in his decision, and asked them to sing the 660th hymn, "O for a closer walk with God." In the parish building after service many found an opportunity to meet him for a brief moment.

On Saturday he was taken in an automobile to visit several churches in Wilmington, New Castle, Delaware City, Newark, and to see the vicinity of the see city. On Trinity Sunday he preached at the anniversary service of the "Old Swedes" Church, and in the afternoon in Trinity Church.

"FOR SWEET CHARITY'S SAKE."

AN OPEN-AIR fete which was held on the estate of Charles S. Sargent in Brookline, Mass., for the benefit of Welcome House, an admirable charity connected with St. Stephen's Church, Boston, and of which Miss Edith Marshall was the head almost from its inception, resulted in the assembling of a fund amounting to something like $30,000. It is generally conceded that it was in many ways the most remarkable function of its sort ever held in the United States, and it was attended by fully 12,000 people. Many prominent people connected with the Church lent their aid in making the affair the great success it was. The Sargent family was especially anxious that the function should be all that it proved to be, and their artistic estate, "Holm Lea," commonly conceded to be the finest example of natural landscape architecture in the country, comprising 140 acres, was especially adapted to such an affair.

WINDOW UNVEILED IN OLD ST. JOHN'S CHURCH, PHILADELPHIA.

OLD ST. JOHN'S CHURCH, Third and Brown Streets, Philadelphia (the Rev. O. S. Michael, rector), observed its ninety-third anniversary on Trinity Sunday with special services. At the morning service a large window of unique design, in memory of the late lay reader, James McCullen, Jr., was unveiled, and an anniversary and memorial address delivered by the rector. The window represents St. Charles the Martyr, King of England.

FORTIETH ANNIVERSARY OF ST MARY'S SCHOOL, KNOXVILLE, ILL.

WITH THE graduation of a class of eleven, St. Mary's, Knoxville, Ill., completed its fortieth year under the continuous rectorship of Rev. Dr. Leffingwell. In his anniversary address the rector was able to reassure the many friends and patrons in attendance as to the continuation of the school on the same lines and under the same management as heretofore, while at the same time he might not be confined so closely to detail duty. Only two changes are expected in the faculty, and these are already provided for by the selection of competent successors. The principal, Miss Emma Pease Howard, with one of her pupils, is on the way to England to attend, as a delegate from the diocese of Quincy, the Pan-Anglican Congress.

Several gifts to the school marked the occasion as notable: an equestrian statue of Paul Revere, by the graduating class; a memorial window, by the Spokane chapter of the Daughters of St. Mary's; and a prayer desk for the chancel, by St. Prisca's Guild. The rector announced that the Bishop Whitehouse scholarship (the only endowment, so far) had increased to nearly $5,000.

The address at the anniversary exercises was made by the Rev. John Wilkinson, who has known the school and its work during its two-score years. At the graduation the Bishop of Quincy presided and bestowed the diplomas, and the Rev. James S. Stone, D.D., rector of St. James' parish, Chicago, made the address. The valedictorian, Miss Lura Harlin of South Bend, Ind., gave a tribute of appreciation to Dr. and Mrs. Leffingwell, who have devoted the best of their lives to the school, and during forty years have continued without interruption in active duty.

Several hundred guests from far and near attended the exercises of commencement week. Sixty alumnae met at the annual banquet in the grove.

EXAMINATIONS AT THEOLOGICAL SEMINARY DELAYED BY FIRE.

THE EXAMINATIONS in the Havana Theological Seminary at Jesus del Monte, Havana, Cuba, appointed for the first week in June, were interrupted by a large fire that occurred next door to the seminary building. Several wooden houses had been erected immediately adjoining the seminary, and were just ready for occupation when early on the morning of June 2nd, the first day appointed for the examinations, the house next to the seminary took fire and was entirely destroyed. Had it not been for the exertions of the students it is more than likely that the seminary building also would have been lost. As it was, the damage to the building is considerable, and the repairs will entail an expenditure of not less than $500. There was no insurance.

CONVOCATION SESSIONS IN PENNSYLVANIA AND VIRGINIA.

AT THE meeting of the Norristown (Pa.) Convocation, held on Tuesday, June 9th, at Holy Trinity Church, Lansdale, the Rev. Roberts Coles of Jenkintown was elected Dean to succeed the Rev. William H. Burbank of Phoenixville, who had resigned the office. The Convocation decided to pay off the debt on the rectory at Lansdale and to increase the salary of the missionary there. Addresses were made by the Rev. H. J. Cook, D.D., of Ocean City, N. J., formerly Dean, and the Rev. H. G. Vincent, the secretary.

THE SPRING meeting of the Rappahannock (Va.) Convocation was held in St. John's Church, Warsaw (the Rev. Henry G. Lane, rector). The sermon was preached by the Rev. R. J. McBryde, D.D., and Holy Communion was celebrated. The other preachers were the Rev. Messrs. W. N. Meade, H. H. Barber, and A. P. Gray. Dr. McBryde conducted a "Quiet Hour" on Thursday and Friday mornings. At the business sessions encouraging reports were received from the several fields represented. On Thursday afternoon an able essay on "How to Increase the Efficiency of the Convocation" was read by the Rev. S. S. Ware, followed by a general discussion. A general missionary meeting was held on Thursday night, at which stirring addresses were made by the Rev. Messrs. L. C. Harrison, L. D. Vaughan, R. J. McBryde, D.D., and H. H. Barber.

PROSPECTIVE NEW CHURCHES AND PARISH BUILDINGS.

LAND has been bought at Grandview, diocese of Newark, on which it is proposed to build a memorial to the Rev. Arthur S. Mann, class of 1902, G. T. S., who lost his life in China while trying to save a companion from drowning. Archdeacon Jenvey has secured $1,000; he solicits other gifts. All the difficulties concerning the church property have been cleared away, and the title, entirely free from incumbrance, is now with the diocesan trustees.

GROUND was broken on the evening of Trinity Sunday for the new building of St. Anna's Church, Fifty-sixth and Market Streets, Philadelphia (the Rev. Fleming James, minister in charge). The building, which will be of stone, is to cost $8,000 and will 50x80 feet.

EFFORTS are being made to commence the building of the church at Anchorage, Ky. The work is under the charge of the Rev. R. L. McCready of St. Mark's Church, Crescent Hill, Louisville. A very desirable site has been secured, and subscriptions already in hand assure the speedy commencement of the building operations.

THE LA GRANGE (Ga.) rectory has been completed and is now occupied by the Rev. Henry D. Philips, who is doing a fine work in the factory district of Unity Mills.

AT FORT VALLEY, Ga., the mission under the Rev. Luther G. Williams is growing rapidly. Three thousand dollars has been secured and a well located lot. The Church building will be begun in the autumn.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Consecration of a Private Burial Ground—Confirmations.

ON JUNE 4TH Bishop Nelson consecrated a burial ground belonging to the family of the late Dunham Jones Crain, Esq., of Cullen.

UP TO June 8th there have been 1,128 persons confirmed. Some of the noteworthy classes were 14 at Chestertown and its associated missions, 35 at Saratoga, 14 at Sandy Hill, 23 at Cherry Valley, and 5 at a new mission at Hartwick.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Service of Dedication at the Cathedral.

ON WHITSUNDAY the Bishop of Atlanta blessed the organ and choir at the Cathedral, the improvements on which have just been completed. The organ has been practically rebuilt at a cost of almost its original value. The choir stalls have been extended and rearranged. Bishop Nelson planned this arrangement of the choir to encourage congregational singing. The chancel is made much roomier by this change. At the close of the dedication prayers, the Dean, the Rev. C. T. A. Pise, presented to the Bishop the organist, Prof. J. Fowler Richardson, at the altar rail, and the Bishop conferred upon him in the name and by the authority of the University of New York the degree of Doctor of Music, bestowing upon him the hood of this doctorate.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Anniversary Celebrated and Memorial Window Unveiled at St. John's, Auburn—Personal Mention.

ST. JOHN'S CHURCH, Auburn, celebrated the fortieth anniversary of its foundation on Whitsunday. The rector, the Rev. F. S. Eastman, was unfortunately indisposed, but the Rev. C. J. Christler, formerly assistant at St. Peter's, Auburn, was present and took the duties of the day. A handsome memorial

window was unveiled in connection with the morning service. It is a gift of the relatives of the late Thomas and Hannah Swaisland, the subject being "Jesus Blessing Little Children." At 3 P.M. a children's service was held, when an address was made by the Rev. J. Solomon, formerly a Jewish rabbi. At 7:30 the Rev. Mr. Christler preached to a congregation that filled every available space in the church. St. John's Church was founded in 1868 by the Rev. John Brainard, D.D., the present venerable rector of St. Peter's, as a mission of that parish.

THE REV. F. W. EASON, one of the delegates to the Pan-Anglican Conference, sailed for England June 1st, accompanied by Mrs. Eason and daughter. Other delegates to the Conference, the Rev. James Empringham and the Rev. R. H. Gesner, sailed immediately after the diocesan convention, June 4th.

THE REV. JAMES EMPRINGHAM preached the baccalaureate sermon at Vassar, and the Rev. A. L. Byron-Curtiss delivered the baccalaureate sermon at the Central New York School for the Deaf at Rome.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Fortieth Anniversary of St. Paul's Church, Indianapolis, Appropriately Observed.

ST. PAUL'S CHURCH, Indianapolis, of which the Rev. Lewis Brown is rector, and which has perhaps the largest number of communicants of any church in the diocese, was forty years old on Whitsunday, and the occasion was appropriately celebrated. Several of the original members of St. Paul's were in attendance. W. J. Holliday was a vestryman at the dedication of the church, and still holds that position.

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

Personal Mention.

THE REV. ROBERT NELSON SPENCER, rector of St. John's Church, Springfield, Mo., preached the baccalaureate sermon before the High School, delivered the memorial oration before the Veterans and Daughters of the Confederacy at the Confederate Cemetery, and delivered the annual address before the Christian Association at Drury College, Springfield.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Laymen's League Meeting at Louisville.

THE QUARTERLY meeting of the Laymen's League was held at St. John's Church, Louisville, on Tuesday evening, June 9th. Gratifying reports were made by the chairman of the Literature committee, and the committee on Church Institutions. The former, in addition to the circulation of tracts and leaflets, has purchased books on Church Defence and placed them for loaning at the Cathedral House. The other committee is endeavoring to enlist a more generous support for the Home of the Innocents. Contribution barrels have been placed in nearly all the Sunday schools of the city. They are to be returned on Advent Sunday.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Improvements at St. Matthew's Church, Brooklyn Manor.

ST. MATTHEW'S CHURCH, Brooklyn Manor (the Rev. A. C. Bunn, M.D., rector), which has been undergoing repairs and redecorating for some time, was occupied by the congregation on Whitsunday. It being the sixth anniversary of the rectorate of Dr. Bunn, the executive committee, after the service, gave him a handsome gold cross as a slight token of their esteem.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Spring Session of Cumberland Archdeaconry.

THE Archdeaconry of Cumberland held its spring session at St. James' chapel, Mt. Airy. The Rev. Wm. Cleveland Hicks, rector of Emmanuel parish, Cumberland, was reappointed Archdeacon for the ensuing year. The Rev. John Poyntz Tyler, rector of St. John's parish, Hagerstown, preached the sermon, and an interesting essay, "Recent Liturgical Discoveries," was read by the Rev. F. M. C. Bedell, priest in charge of St. John's Church, Frostburg.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.

Retreat of the Associate Sisters of St. Mary at Kenosha.

THE ANNUAL RETREAT of the Associate Sisters of St. Mary was held at Kemper Hall, Kenosha, last week, under the direction of Father Powell, S.S.J.E., of Boston. More than a hundred ladies, many of them socially prominent, were in attendance.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

St. Louis Clericus Favors Woman's Suffrage —Benefaction of St. Peter's Parish, St. Louis.

AT THE last meeting of the St. Louis Clericus, the Rev. A. A. V. Binnington presented both sides of "universal woman's suffrage." He stated that it was a question of equity. He declared emphatically that "it was ridiculous to tax women as property owners without giving them representation and that women were justified in demanding their rights." With scarcely an exception the clergy present warmly commended and indorsed the movement for woman's suffrage, and declared themselves in hearty sympathy with its demands, feeling that woman's influence in both Church and politics would greatly better both.

ST. PETER'S PARISH, St. Louis, has provided the means whereby thirty of the regular

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"My friends call me 'The Postum Preacher,'" writes a Minn. school teacher, "because I preach the gospel of Postum everywhere I go, and have been the means of liberating many 'coffee-pot slaves.'

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"While a school girl I drank coffee and had fits of trembling and went through a siege of nervous prostration, which took me three years to rally from.

"Mother coaxed me to use Postum, but I thought coffee would give me strength. So things went, and when I married I found my husband and I were both coffee topers and I can sympathize with a drunkard who tries to leave off his cups.

"At last, in sheer desperation, I bought a package of Postum, followed directions about boiling it, served it with good cream, and asked my husband how he liked the coffee.

"We each drank three cups apiece, and what a satisfied feeling it left! Our conversion has lasted several years and will continue as long as we live, for it has made us new—nerves are steady, appetites good, sleep sound and refreshing."

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Discussion of the "secret of long life" occupies much space in the public press. It is a topic of ever-increasing popular interest. As the opportunities for the larger enjoyment of life multiply and expand, man naturally clings to life more tenaciously than ever. Every rational person wants to live long.

Time was when the discussion of this question was largely confined to doctors and scientific men. Their theories were elaborated in language that did not appeal to popular interest or understanding. Nowadays the science of prolonging life is being simplified for the masses. The laws of sane and sanitary living and the principles of dietetics are matters of common knowledge among all classes. No one can plead ignorance of the plain and simple laws of health. The doctor has no monopoly of this information. Nearly every person of average intelligence knows what he ought to eat and what he ought to avoid, what exercise is good for him and what is injurious, what will prevent contagion and what will invite disease.

One of those stalwart evangels of good health who has apparently found the secret of health and longevity is the Rev. A. J. Gregory of Manasquan, N. J. Here is what he writes:

"I am in my seventy-ninth year, and since I was a young man have been troubled at times with indigestion, but for several years I have been using your Shredded Wheat, and it has been a great blessing to me. I am at present (apparently) in as vigorous and robust health as an ordinary man at forty. No bread of any kind that I ever ate is so easily digested; it's a real benediction to the world. I've preached forty-nine years."

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NEWARK.

EDWIN S. LINES, D.D., Bishop.

Diocesan Statistics Show Excellent Results.

NEWARK'S place among the dioceses of the country is sixth in most statistics. The communicants reported are 30,559; confirmations in the last three years, 5,405; in general offerings for the same period, Newark's place was seventh with $1,541,510, but in offerings for missions her place is fifth, with $17,846. In the women's united triennial offering of $6,301, and in last year's Sunday school Lenten offering of $4,234, this diocese came into fifth place. One thousand, six hundred and seventy-one persons were confirmed this convention year.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Annual Meeting of Cleveland Clericus.

AT THE Cathedral House, Cleveland, on Monday, June 1st, was held the annual meeting of the Cleveland Clericus, with Dean Du Moulin, the president, in the chair. There was a good attendance of the city clergy. The Rev. Charles W. Baker gave an exhaustive review of Charles Reynolds Brown's "The Social Message of the Modern Pulpit." Dean Du Moulin was reëlected president and the Rev. Virgil Boyer was reëlected secretary. Large plans are already being made for next year and these include the establishment of a clericus library to be located in the Cathedral house.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Summer Meeting of West Philadelphia B. S. A.—Firemen's Work Substantially Recognized—Death of Miss Elisabeth Biddle—Good Showing of the Lenten Sunday School Offering.

THE SENIOR and Junior chapters of the West Philadelphia Sectional Conference of the Brotherhood of St. Andrew held their summer meeting at St. James' Church, Kingsessing (the Rev. S. Lord Gilberson, rector), on Thursday evening, June 18th, the subject for discussion being "Some Characteristics of St. Andrew."

IN RECOGNITION of the good work of the firemen when the steeple of old Christ Church, Philadelphia, was struck by lightning and destroyed on May 22nd, the rector and vestry of the church sent last week a substantial check to the Firemen's Pension Fund, and a letter accompanying the gift expressed the hearty appreciation of the vestry and congregation of the firemen's services on that occasion.

THE DEATH occurred on Monday, June 8th, at Philadelphia, of Miss Elisabeth Biddle, aged 85 years. Miss Biddle was a daughter of the late Charles Biddle and sister of the late Col. James S. Biddle, and of a family whose members have always been most active and aggressive in Church and charitable work. She founded the work and parish of St. Barnabas, Third and Dauphin Streets. The burial office was said at Holy Trinity Church, the rector of St. Barnabas', the Rev. W. G. Haupt, and the Rev. Dr. Tomkins, officiating.

UP TO this date the Lenten offerings of the Sunday schools of the diocese amount to $35,455.40, which is $1,000 more than the total of last year, and some schools are yet

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to be heard from. The grand total from 3,082 Sunday schools of the Church amounts to $109,471.67.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Work of the Sunday School Commission—Retreat for Sisters at Glendale.

THE SUNDAY SCHOOL COMMISSION of the diocese has organized for the year 1908-9 with the Rev. Theodore I. Reese, rector of Trinity Church, Columbus, as president, and Mr. Seth Hays of Dayton as secretary and treasurer. The commission is endeavoring to secure a travelling library of reference and other books for the use of the Sunday schools.

THE REV. FATHER POWELL, S.S.J.E., held a retreat for the Sisters of the Transfiguration, Bethany Home, Glendale, Ohio, from June 15th to June 17th, and a Quiet Day at St. Luke's, Cincinnati, on June 18th.

THE STANDING COMMITTEE of the diocese has chosen the Rev. Charles J. French of Springfield as chairman and the Very Rev. Paul Matthews, Dean of St. Paul's Cathedral, as secretary.

SPOKANE.

L. H. WELLS, D.D., Miss. Bp.

The Rev. A. S. Lloyd at Colfax.

THE REV. DR. A. S. LLOYD, general secretary to the Board of Missions, made his first visit to Colfax on June 5th, and spoke on the work of the foreign missionary at the Church of the Good Samaritan in the evening. He was accompanied on his trip to Colfax by Bishop Wells, and both were guests of the Rev. and Mrs. R. S. Hannah at the rectory.

TOKYO

JOHN MCKIM, D.D., Miss. Bp.

The Rev. R. W. Andrews Bereaved.

THE REV. R. W. ANDREWS, missionary at Akita, has received the sad news of the death of his mother in Newfoundland.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Personal and General Notes.

BEFORE leaving for England, Bishop Gibson appointed the Rev. A. Vaughn Colston to have the oversight of several vacant parishes in the diocese for three months. The Rev. Mr. Colston, prior to the arrival of Mr. Steinmetz in Norfolk, Va., to take charge of Christ Church there, had charge of that church; and prior to that time of Monumental Church, Richmond, Va., before the coming of the Rev. James Morris. The Archdeacon asked for by the Bishop at the last Council has not yet been chosen.

MR. HUBERT CARLETON, national secretary of the Brotherhood of St. Andrew, made two very earnest and able addresses at interesting meetings of the Brotherhood in Richmond—one on May 28th, the quarterly meeting of the Senior Department of the Local Assembly, and the other on the 29th, in the interest of the Juniors.

THE REV. WILLIAM M. DAME, D.D., of Baltimore preached the sermon at the Jefferson Davis memorial service in St. Paul's Church, Richmond, on June 4th. The late president of the Confederacy was a pew-holder in this church while Richmond was the Confederate capital.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
J. N. MCCORMICK, D.D., Bp. Coadj.

Personal Mention.

SERVICES at Benton Harbor are being supplied during the summer by Mr. Frederick Patterson of Kalamazoo, a student at the General Theological Seminary.

A SON was born to Bishop and Mrs. McCormick on June 9th.

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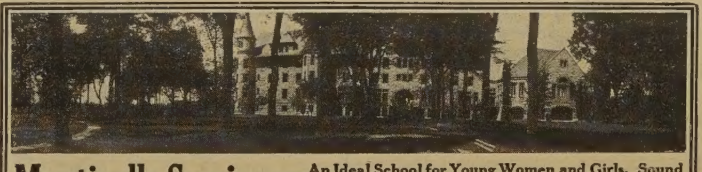
ILLINOIS



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WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Annual Service of Rochester Sunday School Association.

THE ANNUAL service of the Rochester Sunday School Association was held in St. Paul's Church, Rochester, Sunday afternoon, June 7th, at 3:30 o'clock. After a shortened form of Evening Prayer an address was made by the Rev. J. W. Denness Cooper of Christ Church. A report of the result of the examinations in religious subjects was given and certificates and medals awarded to successful pupils. To St. Mark's Sunday school, and for the second time, was awarded the silk banner which is presented to the school possessing the largest number of certificates proportionate to the number of pupils in the school.

CANADA.

Diocese of Toronto.

THE TWO churches at the summer resort on the Island, Toronto, were opened for the season, June 7th.—THE Assistant Bishop held an ordination service on Ascension Day at Wycliffe College, Toronto, when two candidates were admitted to deacons' orders.

Diocese of Huron.

A STRONG effort is to be made to place the finances of Huron College on a better basis. The jubilee of the college will take place in 1913, and it is hoped that at least $150,000 may be subscribed by that time to celebrate the event.—THE REV. DYSON HAGUE, rector of Memorial Church, London, has been appointed to the vacant canonry in St. Paul's Cathedral, by Bishop Williams, in the place of Canon Matthews, deceased.

THE Church of the Ascension, Windsor, was dedicated May 31st.—THE Convention of Sunday School and Woman's Auxiliary Workers for the deanery of Essex will meet next year, by invitation, in St. John's parish, Sandwich, where a fine new parish house has recently been erected.

Diocese of Algoma.

THE DIOCESAN SYNOD met at Sault Ste. Marie, *pro forma*, June 2nd, and was immediately adjourned to June 9, 1909.

Diocese of New Westminster.

A CHURCH HALL is to be built in the parish of St. John's, North Vancouver.—THE new rector for St. Paul's Church, Vancouver, is the Rev. A. U. De Pencier, rector of Brandon and rural dean. He will begin his work in his new parish on August 1st.

Diocese of Niagara.

SOME VERY good papers were read at the May meeting of the Daughters of the King, in Hamilton, at the conference, on Work in the Chapter and Individually. All the local chapters were well represented.

A VERY fine window has been placed in St. James' Church, Dundas, in memory of a former rector, the Rev. Featherston Oster, and his wife. It may be remembered that the latter died recently at the age of 100 years and bore a name widely known and revered for heroic work in the early days in Ontario, when she aided her husband to open up and settle missions and parishes in the new country.—THE thankoffering to be presented by the diocese in St. Paul's Cathedral, London, by the Bishop is $3,315.—THE diocesan Synod will meet in Hamilton, October 7th and 8th, and the Convention of the St. Andrew's Brotherhood the two following days.

Diocese of Quebec.

THE CONVOCATION of Bishop's College, Lennoxville, took place on June 18th, and the preacher on the occasion was the Rev. Paterson Smyth, of St. George's Church, Montreal. Over $6,000 has been subscribed for the college extension fund and about $1,000 more is needed.

Diocese of Caledonia.

THE NEW mission on the Skeena River has as missionary in charge the Rev. T. J. Marsh, well known for his work at Hay River, Great Slave Lake. He is at present building a house which will serve for both church and dwelling during the pioneer stage. Construction work has begun on the river bank.

Diocese of Qu'Appelle.

BISHOP GRISDALE having stated at the meeting of the diocesan Synod that he would give one-third of the income of the See Endowment fund towards the stipend of an assistant Bishop, arrangements are being made toward the appointment of one.

Diocese of Nova Scotia.

THE REV. W. F. MILLER of New Ross, Lunenburg County, has been elected rector of the parish of Holy Trinity, Antigonish. He is a sound Churchman and an untiring and persevering worker.

Diocese of Ontario.

THE NEXT meeting of the Clerical Union will be held in St. John's Church, Belleville.

Diocese of Saskatchewan.

THE NEW branch of the Woman's Auxiliary, only organized at the New Year, has had a very successful winter. Twenty-one new branches of the Auxiliary have been formed in the diocese during the past year. The next annual meeting of the diocesan Woman's Auxiliary is to be held at Battleford.

IT IS THE real Christ who satisfies the soul's need. A Christ who lived 2,000 years ago may satisfy our intellectual demands, but it is the Christ who ever liveth who can help us now. Such only can bear the sorrows of the common way, can smooth the path we daily tread, and give strength and hope for the pressing task. He saves to the uttermost because He lives to-day and will always live.—*Christian Observer.*

PHONE OPERATOR

Regained Memory on Right Food.

The girls who answer your call on the telephone must be quick, accurate, and courteous. They must have good memories, also.

Those who work nights often get in the way of eating almost anything handy, which is apt to be the kind of food which does not rebuild waste brain and nerve cells.

"I have been night telephone operator for a number of years," writes a Calif. girl, "and was formerly in perfect health, never knew an ail.

"But irregular hours of sleep and meals, and the use of pastry or any food that happened to be available, soon caused my health and memory to fail.

"The loss of my robust health worried me very much. And medicine seemed to do no good.

"Four months ago, mother told me it was the condition of my stomach that caused my trouble, and she believed if I would change to Grape-Nuts food, I would improve.

"Eager to regain my health, I took her advice, and instead of eating just anything I ate Grape-Nuts regularly, and at the end of four months on Grape-Nuts I am the happy, robust girl I once was.

"I have gained eleven pounds in weight, have good color, am strong and hearty and nothing seems to escape my memory. And all this I owe to Grape-Nuts."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

INVALID'S SAD PLIGHT

After Inflammatory Rheumatism, Hair Came Out, Skin Peeled, and Bed Sores Developed—Only

CUTICURA PROVED SUCCESSFUL

"About four years ago I had a very severe attack of inflammatory rheumatism. My skin peeled, and the high fever played havoc with my hair, which came out in bunches. I also had three large bed sores on my back. I did not gain very rapidly, and my appetite was very poor. I tried many 'sure cures,' but they were of little help, and until I tried Cuticura Resolvent I had had no real relief. Then my complexion cleared and soon I felt better. The bed sores went very soon after a few applications of Cuticura Ointment, and when I used Cuticura Soap and Ointment for my hair, it began to regain its former glossy appearance. Mrs. Lavina J. Henderson, 138 Broad St., Stamford, Conn., March 6 and 12, '07."

The Churchman's Ready Reference

By The Rev. ALEXANDER C. HAVERSTICK

This is a book of over 300 pages, and the 28 chapters treat of over 500 topics. It is invaluable for the Churchman who wishes to look up topics about the Bible, the Prayer Book, Sacraments, Symbolism, Death and Resurrection, and many other subjects. The late Bishop of Delaware (Dr. Coleman) wrote the Preface, which is here given in full:

"The author of the following treatise has asked me to write an introduction, which I am the more ready to do because of having had opportunity of examining it quite thoroughly.

"A glance at the Table of Contents will show what a wide range of topics is covered, yet all these topics are very interesting, and many of them are of the very first importance.

"The manner of treatment and the style of composition will, I think, insure the attention of the reader throughout, and the earnest Churchman will find here in concise form, what it would take him a long time to find elsewhere.

"While the honest effort to be impartial and fair is evident, there is no ambiguity nor cowardice as to what the author believes to be the truth, both in doctrine and in history. In the main, I judge that his statements and opinions will be generally recognized as those which all Catholic-minded readers can readily and safely accept. And in instances where they may not altogether agree with him his views will, I think, be found to be quite compatible with the proper latitude allowed by the Church, as to things not essential.

"Much of the dissent and confusion of the spiritual world to-day, may be attributed to ignorance and consequent prejudice. Any attempt, therefore, to dispel this ignorance, and to furnish reliable information concerning the tenets of Christianity, and the history of the Catholic Church, ought to be gladly and even thankfully received.

"The work before us is an earnest and reliable effort in that direction, and is thus entitled to a hearty God-speed from all that desire the consummation of the Divine will, as to the unity and salvation of the children of men.

"(Signed) LEIGHTON COLEMAN.

"Bishopstead, Wilmington, Delaware."

This Book is nicely bound in red cloth, at $1.00 net.

By mail $1.10

A Parish Priest in buying one recently said: "I am going to show this around, and get as many of my laity as I can to buy copies for themselves."

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Educational

"OLD RACINE" completed another year last week and graduated a class of twenty—the largest class ever sent out from the grammar school. In spite of the change of wardens during the year, necessitated by the consecration of Dr. Robinson to the episcopate, the year thus passed has been a very prosperous one, and the Rev. Dr. Shero enters upon his career as warden with every promise of success. Among the prizes and trophies presented at commencement was a cup won by the track team in competition with Wayland, Beaver Dam, in an inter-academic contest. Speeches were made in acceptance of the various trophies that fell to the school and to its rival societies, the historic Badgers and equally historic (if not more so, as its advocates would allege) Clarksons, by Judge Winslow of the Wisconsin Supreme Court, Frank O. Osborne of St. Paul, Rev. Luther Pardee of Chicago, and Frederic C. Morehouse, editor of THE LIVING CHURCH.

THE JUNIOR SCHOOL of Grafton Hall, Fond du Lac, Wis., had its graduation exercises on Saturday, June 6th. The baccalaureate sermon was preached by the warden, the Rev. B. Talbot Rogers, D.D., in the Cathedral on Whitsunday. The class day exercises were held on the terrace on Monday afternoon. The class gift of a handsome stone balustrade was presented by Miss Marion Hayde, president of the class, and it was accepted by the Rev. Canon Sanborn on behalf of the trustees. The pupils' concert was held on Monday evening, and the graduation exercises were held in Study Hall on Tuesday morning at 10 o'clock. Eleven young ladies were graduated. An address was made by the Bishop of Fond du Lac. The degree of Bachelor of Music was conferred on Miss Georgia Hall, Hans Bruening, Louis A. Brooks, and Miss Smith. The warden's reception and ball on the evening of Tuesday concluded the commencement festivities.

ON THE evening of Whitsunday, at St. Michael's Cathedral, Boise, Idaho, was held the graduating exercises of the class of 1908 of St. Margaret's School, the diocesan institute for girls. After Evening Prayer the baccalaureate sermon was preached by the Very Rev. Howard Stoy, Archdeacon of the eastern division of the jurisdiction. Bishop Funsten then added a few parting words and delivered the diplomas to the graduates, Misses Elizabeth Yearian, Marion Roberts, and Mattie Heer. The Cathedral was nicely decorated in honor of the occasion.

ST. MARY'S SCHOOL, Faribault, Minn., held its annual commencement on Tuesday, June 9th. The address was made by Bishop Edsall. A class of seventeen was graduated, and amongst the graduates was Miss Lucy Gilbert, the youngest daughter of the late Bishop Gilbert. The baccalaureate sermon was preached the Sunday previous in the Cathedral of Our Merciful Saviour by Dean Bartlett.

THE COMMENCEMENT exercises at Shattuck School, Faribault, Minn., were of more than ordinary interest this year on account of the dedication of the armory and gymnasium by Bishop Edsall. The graduation exercises were held in the armory. The baccalaureate sermon was preached by the Rev. T. P. Thurston of Minneapolis.

ST. STEPHEN'S COLLEGE, Annandale-on-Hudson, N. Y., held its annual commencement beginning Sunday, June 7th. On that afternoon the Rev. Dr. Hopson preached the baccalaureate sermon. On Wednesday evening the anniversary of the Missionary Society was held. The sermon was preached by the Rev. Francis C. Steinmetz ('93) of Norfolk, Va. Thursday at 1 o'clock, after a short service in the chapel, the commencement exercises were held. The following degrees were conferred: B.A.—W. Frank Allen, Everett Venner Spettigue; M.A.—Frederick Turner Ashton ('05), Wallace Faucett Thompson ('05), Rev. Archibald M. Judd ('98), Rev. Yale Lyon; S.T.D.—The Rev. Charles A. Jessup, M.A., B.D. ('82) of Greenport, N. Y. At the lunch which followed, the Hon. Alton B. Parker, LL.D., and the Right Rev. Alexander Hamilton Vinton, D.D., LL.D., made addresses, and the pleasing news was announced that St. Stephen's was to remain at Annandale.

THE SEVENTY-THIRD commencement of the Hannah More Academy, the Maryland diocesan school for girls, took place on June 10th in Wyman Hall. The Bishop of the diocese presided and awarded the diplomas and prizes. The address was delivered by the Rev. Romilly F. Humphries, rector of St. Peter's Church, Baltimore. The Rev. Joseph Fletcher, the retiring principal, will be succeeded by Miss Anna L. Lawrence, who has been teacher of Latin in the Academy for a number of years.

THE CLOSING exercises of the Bishop Payne Divinity School (colored) at Petersburg, Va., were held last week. The baccalaureate sermon was preached in St. Stephen's Church by the Rev. W. J. Herritage of St. Matthias' Church, Asheville, N. C. At the graduation

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"That They All May Be One"

A Plea for the Reunion of Christendom

BY A LAYMAN

The rough proof-sheets of this book, just as they came from the press, before being reviewed or corrected, and consequently hard to read, were submitted to a few clergymen with the following letter:

"At the request of the Author, we are sending by this mail, to you and other clergymen, proof-sheets of a book we are getting out in the interest of the Church. The apparent motive is Unity, but the present and immediate purpose of the book is to show plainly, positively, and finally, yet withal charitably and inoffensively, the real position of the Church.

The Church can never occupy the place it rightfully should until we can get people to understand it better, and those who have tried this know how hard it is to avoid flaunting the red rag.

By clothing the argument under a plea for Unity, we hope to get a patient hearing, where perhaps many a better book might raise prejudice. We want to arrange for as wide and active distribution of the book as possible, and we want to so express the argument that the book can be purposely placed in the hands of any person, no matter his religious affiliation, without offending.

To this end, before we revise the book and complete its publication, we will be very glad if you will read the sheets carefully and critically and give us your frank and candid opinion, noting such portions as in your judgment could be made plainer or more useful or less objectionable to Christians of other Communions."

This letter reveals the scope and field of the book. It contains the old arguments in a new setting. Churchmen, however familiar with the Church's position, can read this book with a new interest, and it can be handed to any minister or member of any of the denominations without offending and without prejudice. The Church's position is presented in such manner, and the reader grasps it so gradually and imperceptibly and unconsciously, that he does not associate it in his mind with proselyting, as is so often done with some, even of our best, Church books. This book will arouse an interest that will permit the use of other books to advantage.

Some of the replies received to above letter are as follows:

"It is in my opinion a strong, scholarly, modest and kindly effort to commend the Church of God and set forward the reunion of the scattered flock of Christ on Catholic and Scriptural lines." REV. A. W. LITTLE,
Author of "Reasons for Being a Churchman," which has brought thousands into the Church.

"The argument seems to be kindly, temperately, and judiciously put." BISHOP CHESHIRE, *of N. C.*

"With the general purpose I am in accord. The work, I think, would be found useful to Christians who are seeking to heal the divisions of Christendom in conformity with our Lord's prayer that they all might be one." BISHOP OF FOND DU LAC.

"From the hurried glance given to several pages I believe it will become a timely book." REV. J. H. GRIFFITH, *Kinston, N. C.*

"From a hasty reading of the sheets I have formed the opinion that they represent a laudable effort to present the Church in an attractive form to persons unfamiliar with it. The spirit of the book is so excellent and its store of information so great that it cannot fail to be helpful to its readers." REV. JULIAN E. INGLE, *Henderson, N. C.*

"It impresses me as carefully prepared and calculated to do good to any person who reads it. I think the author has fairly, accurately and convincingly defended the Church's position." BISHOP GAILOR, *of Tennessee.*

"Though quite busy, it gave me great pleasure to read your Plea for Unity. None better adapted to the purpose was ever written, I am sure. The arguments are sound and put in such shape as to be especially forceful. The text, as a whole, is wonderfully cogent. This book should be a power for good. It manifests the right spirit throughout. Our Clergy and Laity should all buy a copy and after reading it pass it on to ministers and members of the denominations, with a prayer for Unity in their hearts." REV. J. A. M. RICHEY,
Editor "American Catholic," San Diego, Cal.

"I have read the proof-sheets with much pleasure, and I hope you will hasten its publication. It is the strongest presentation of the Church's position that I have seen, and it could be scattered broadcast without giving the least offense." REV. T. A. CHEATHAM, *Wilson, N. C.*

To the well informed Churchman this book presents the old arguments in a new setting; the careless Churchman, on reading it, will feel a deeper and truer interest in the Church; the active, loyal, working Churchman, clergy or laity, will find it, perhaps, the very best book obtainable to forward the work of the Church among people of all natures, temperaments, and dispositions.

exercises four students received the diploma of the institution. The address to the graduating class was made by the Bishop of East Carolina. At the annual session of the Society of the Alumni, a resolution was passed notifying the Board of Trustees of the intention to support a scholarship in the school.

THE EIGHTIETH commencement of Kenyon College, Gambier, Ohio, will be held on Wednesday, June 24th, at which time the alumni oration will be delivered by the Hon. John Brooks Leavitt of New York, a member of the class of 1868. The class orator will be Mr. Malcolm C. Platt of Mansfield, Ohio. On Sunday, June 21st, the sermon to the graduating class of Bexley Hall, the theological seminary, will be delivered by the Rev. Theodore Irving Reese, rector of Trinity Church, Columbus, at the morning service, in the Church of the Holy Spirit, the college chapel, and in the evening of the same day the baccalaureate sermon will be preached to the college graduating class by the Very Rev. Paul Matthews, Dean of St. Paul's Cathedral, Cincinnati.

ON WHITSUNDAY morning the faculty and pupils of Cedarcroft Boarding and Day School, which occupies the former fine residence of the late Bayard Taylor, attended divine service in the Church of the Advent, Kennett Square, Philadelphia. The baccalaureate sermon was delivered by the rector, the Rev. Thomas J. Taylor, a large congregation being present.

THE TWENTY-FOURTH annual commencement of Howe School, Lima, Ind., began on May 30th, with athletic contests. On Sunday the annual sermon was preached by the Bishop of Chicago. On Wednesday evening the declamation contest between the two literary societies of the Upper School was won by John Wilmot Ogden of Chicago. Thursday the commencement exercises began with military contests and reviews. The inspection was made by Captain E. B. Martindale, U. S. A. At noon the alumni luncheon was given, at which were present a larger number of the "old boys" than usual. At the commencement exercises, in Blake Hall, the annual address was delivered by Byron Satterlee Hurlbut, A.M., Dean of Harvard College. The diplomas were presented by the Right Rev. John Hazen White, D.D., president of the board of trustees. The honors and medals were announced by the rector. The gold medal for "Christian Manliness" was awarded to Henry C. Williams; the gold medal for "Christian Courtesy," to James Ferrie; the "Most Trustworthy Cadet" gold medal, to Julius Lanson Beers. The exercises were then completed in St. James' chapel, where the closing vespers were said; after which the rector, as is his custom, presented each member of the graduating class with a Bible, and gave each his benediction. The closing dress parade was unusually impressive, and the day closed with a reception at the rectory and a dance, given by the juniors to the graduates. Friday morning all except the college candidates returned home for vacation. About thirty-five of the Upper School boys remained for the college entrance examinations.

Extensive improvements are planned during vacation. A new Lower School building will be built and a new Academic building begun.

THE COMMENCEMENT exercises of Rowland Hall, Salt Lake City, Utah, began May 30th with a reception at which the Bishop of Western Colorado was the guest of honor. Bishop Knight preached the baccalaureate sermon in the Cathedral on the Sunday after Ascension Day. Seniors' evening occurred Monday, and the diplomas were conferred Tuesday morning by Dean Brewster, acting for the Bishop, who had to start for the East, *en route* for England, the day before. modations ready in the autumn.

ON WEDNESDAY, June 10th, at 11 A. M., the Cathedral School of St. Paul, Garden City, Long Island, held its commencement exercises. The annual sermon was preached by the Dean in the Cathedral at 3:30 P. M the preceding Sunday.

MUSIC.

[*Continued from Page* 266.]

George Rodgers, who is eminently successful in maintaining the reputation of the choir.

A very interesting concert was given on the evening of May 29th by the choir boys of St. Mary's Church, Tuxedo Park, N. Y., assisted by the organist and choirmaster, Mr. Frank Mather.

At this time of year there are many concerts given by choirs in aid of camping and outing expeditions. Some excellent programs are in this way presented, and choirs generally manage to secure all the money they need for summer "outing" purposes.

Mr. Samuel A. Baldwin, organist of the College of the City of New York, recently completed a remarkable series of organ recitals on the new organ built for the college by the Ernest M. Skinner Co. These recitals have practically covered the most important pieces ever composed for the organ. Mr. Baldwin has drawn heavily upon John Sebastian Bach and the old masters, and his programmes show him to be one of our best executants. Among the modern composers whose works have been given at these recitals we may mention Hollins, Marce Bossi, Boellmann, Lemare, Dubois, Grieg, Saint-Saens, Merkel, Guilmant, Wolstenholme, Widor, Faulkes, Parker, Rheinberger, Franck, Deinel, Dvorak, Dethier, Lemaigre, Reubke, Tertius Noble, Gigout, Piutti, Mailly, and Loret. The organ Mr. Baldwin has at his disposal at the City College is one of the largest and most effective instruments in this country. We have not space for the complete specification, but the pedal organ will give a very good idea of the magnitude of the instrument.

PEDAL ORGAN (32 NOTES).

1.	Diapason	32 feet
2.	First Diapason	16 "
3.	Second Diapason	16 "
4.	Violone	16 "
5.	First Bourdon	16 "
6.	Second Bourdon	16 "
	(From Swell, No. 1.)	
7.	Dulciana	16 "
	(From Choir, No. 1.)	
8.	Quinte	10⅔ "
9.	First Flute	8 "
10.	Second Flute	8 "
11.	Viola	8 "
12.	Gedackt	8 "
13.	Cello	8 "
	(From Swell, No. 9.)	
14.	Flute	4 "
15.	Bombarde	32 "
16.	Ophecleide	16 "
17.	Trombone	16 "
	(From Solo, No. 5.)	
18.	Tromba	8 "

EACH INDIVIDUAL person represents a separate thought of God. Your life, your personality has never had a duplicate and never will. To God you represent a separate and unrepeated purpose and thought. Do not picture God as looking at a mass of duplicate persons on earth. He thinks of you as He has never thought of anyone else.—*Christian Observer.*

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"They draw largely upon the thoughts of the early Church fathers, and of commentators ancient and modern. There is much sermon stuff here, and material for the still hour of private devotion."—*The Outlook.*

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A Course of Mission Sermons and Meditations with Three Lectures on the Gospel of St. John, together with eight Outlines of Instructions. By the Rev. CYRIL BICKERSTETH, M.A., of the Community of the Resurrection. With Introduction by the Rev. V. S. S. COLES, Principal of Pusey House, Oxford. Net 90 cts. Postage 7 cts.

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And Other Sermons, Long and Short, for General and Particular Occasions. By the Rev. CYRUS TOWNSEND BRADY, LL.D., rector of Trinity Church, Toledo, Ohio. Author of "The Bishop," "American Fights and Fighters," etc. With frontispiece portrait and individual autograph of the author. Cloth, $1.25 net. Postage 12 cts.

The Hunger of the Heart for Faith

And Other Sermons. Delivered at the Cathedral Open Air Services, Washington, D. C. By the Rev. C. C. PIERCE, D.D., Chaplain U. S. A. With Introduction by the Rt. Rev. H. Y. SATTERLEE, D.D., late Bishop of Washington. Second edition. With portrait of the author. Cloth, $1.00 net. Postage 9 cts.

"The sermons are very short, and since they have proved to be acceptable to such a congregation, they well deserve study by preachers to whom like duties may fall, and in lay services we should say that they would be found very edifying."—*Church Standard.*

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